# THE Excellency, Neceſſity, AND USEFULNESS OF PATIENCE: AS ALSO The Patience of JOB, AND The End of the LORD. OR, The Glorious Succeſs of Gracious SUFFERING.

In Two Treatiſes, very ſeaſonable for our preſent Times.

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Whereunto is added a Preface by Mr. *Richard Baxter*.

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BIBLIOTHECA · BODLEIANA

# To the READER.

Reader,

I *Have many Reaſons to think, that this Treatiſe will find a common eſtimation and acceptance with Men who mind the Intereſt of their Souls, and uſe to look Heaven-ward for a Remedy of their Troubles: Eſpecially from* 1. *The common Neceſſity of the Subject:* 2. *The Suitable and skilful* manner *of handling it:*

1. *No Man Loveth Sufferings: Yet no man can eſcape them: And they that cannot attain their* firſt *deſires* (*of* eſcaping *them*) *do Naturally next deſire alleviation, abbreviation, and due Remedies. If this Book of* Remedies *ſhould be as common as the* Maladies, *every Family, every Perſon would have one. For,* 1. *Whilſt man is Mortal. And* 2. *While Saints are imperfect and ſo full of ſin.* 3. *And whilſt they live in ſuch a World as this, he that looketh to be free from Sufferings, may as wiſely look to have day without Night, and*

*Summer without Winter, and to be free from the incommodities of the Air he breatheth in, or the mutations or motions of the Wind.*

Job 5. 6, 7

Though sorrow spring not from the womb of Earth,
Nor Troubles from the Dust derive their Birth;
Yet Man is Born to numerous miseries.
As dying sparks from trembling flames arise.

*Job* 14. 1, 2.

Ah! Few, and full of sorrow, are the days
Of Man from Woman sprung, his Life decays,
Like that frail flower which with the Suns uprise,
Her bud unfolds, and with the Evening dies.
He like an empty shadow glides away,
And all his Life is but a Winters day.

*Sandys.*

*Since sin became* Natural to us, *that is, the unhappy,* unnatural, accidental corruption *of our* Nature, Suffering *and* Mortality *are* Natural

*too.*

*too. Death is the Wages of sin: we have* eaten, *and we* dye; *we would needs have the forbidden* pleasure, *and we* shall *have the unwilled pain. We have walked contrary to God, and he will walk contrary to us. We have found out many ways of sinning, and be sure our sin will find out us. For all the Redemption wrought by Christ, till we have done with sin, sin will not have done with us: Till we have done Offending God, God will not have done offending us: While we displease him, he will displease us. As sin dwelleth obstinately in our Souls, sorrows shall dwell in our Flesh and Bones. As we lye down, and rise, and walk in sin, we shall lye down, and rise, and walk in sorrows; (unless stupidity be preparing us for greater sorrow:) And as the roots of sin remain in the most Mortified, so do the springing roots of renewed Sufferings and Grief. As every faculty is the seat of sin, and every Member the Instrument to execute it, so every faculty is the seat of sorrow, and every part, from Head to Foot, is still prepared to suffer pain. And as long as there are Creatures about us which we have over loved, or any way by sin abused, there will not want Messengers of God's displeasure, nor Instruments of our woes They are not* cursed *for themselves, nor* to them selves, *but* for us, *and* to us. *As*

of God, and through him, and to him, are all things *which are good*; so of us, and through us, and to us *are all things that are evil. If we can make God's Creatures which are good, to serve our Lusts in* displeasing God; *He can make them to serve and please his wise and righteous will, in Afflicting and displeasing us. And as the Contiguity of Snow and Ice increase the cold*, many *sticks or coals do magnifie the heat or flame of Fire*; *so* sinners *and* Sufferers *do by their* numbers *and* converse *increase their woe. Though our* Societies *be necessary to our* good, *they are like our* Natures, *corrupted and made the Seat of magnified Evils. And as the Members of the Body suffer not alone, but the conjunct parts must have the pain of their proximity, so even the more innocent (much more yet sinners) must bear their part in the sorrows of the Societies, in which they live. God indeed instituted* Societies *for our benefit, but flesh and sin have made them proportionably the multipliers of our troubles, when we think of the* helpful good *in others, we say*, woe to him that is alone: *And necessity driveth us into* Families, Cities, *and* Common-wealths; *but presently sin filleth our Chambers with the smoak of Crosses, Contentions, or Confusion, and turneth our dwellings into Houses of Correction,*

*rection, and our publick Societies into Bedlams or tumultuous crowds, or into* Ordered combinations *of Foxes and malicious Foes, and then we cry out,* Woe is me that I ſojourn in *Meſhech*, and that I Inhabit in the Tents of *Kedar*; my Soul hath too long dwelt among the haters of Peace; I am for peace, but they for War, *Pſal.* 120. 5, 6. *The ſins of Societies and multitudes are great Sins: And the ſufferings of Societies and Multitudes are great Sufferings. And though it would be ſome eaſe,* Socios habuiſſe doloris. *to have Companions in our ſorrows, when they are free themſelves, or fit to help us; yet it is but an increaſe of our Calamity to ſuffer among a multitude of Sufferers: Their groans will pierce our hearts the deeper, and Love will make all their ſufferings to be ours: And their own Calamity will diſpoſe them to afflict us more, and indiſpoſe them to relieve us. It is ſome benefit to lye ſick among our Friends, that are themſelves well, and ready to help us: It doth us ſome good to ſee that they have eaſe while we have pain: But to lye ſick in a Houſe where the Plague hath confined every one to his own Couch, and to have our Houſes to be worſe than Hoſpitals, and none left well to help the reſt, this is no eaſe to any, but a deviliſh diſpoſition, that*

*would not be miserable alone. Alas! we are none of us* Ignorant *alone*, erroneous *alone*, hard-hearted *alone*, unbelieving *alone*, self-conceited, self-willed, self-seeking *alone*, proud *alone*, peevish, passionate, *and* discontented *alone*; *we are all such in some degree, and some, yea, multitudes, yea, almost all in so great and odious a degree, as tendeth greatly to the temptation and vexation of the rest.* Seneca *could say*, Quid ulcus leviter tangam? Omnes mali sumus. Why should I lightly touch the Ulcer? We are all naught. *In plain truth, those that complain most, and fly fastest from others as noysome Sinners, have not alwayes the least dangerous or least noysome sores. And even those that come about us as our Friends or Surgeons, or Physitians to help us, and think themselves to be almost well, do often more deeply Infect us with their contagion, or at best annoy us with the stink of their Putrifaction.*

*And as it is not the* Body *of Man alone, but principally the* Soul *which is the seat of sin; so is it not* Civil Societies *alone, but* Religious Church-Societies *also, that are especially the seats of* Sorrow. *Alas! the* Ignorance, *the* Error, *the* Obstinacy *that frequently are published in such Societies. Alas! how many of them are but the Congregating of the proud,*

*the*

*the* ſelfiſh, *the* cruel, *the* perverſe, *the* worldly, *the* unbelieving, *the* ſenſual, *the* contemners *of God*: *As if they could not offend him enough alone, unleſs they joyned in multitudes to provoke him, and Aſſembled againſt him, as* Corah *and his Company did againſt* Moſes *and* Aaron, *when they cryed out, that* All the Congregation *was* Holy? *What wonder then if our* Aſſemblies *are places of Confuſion and Complainings*; *And if our greateſt ſorrows, and diſappointments and lamentations be* there *or* thence; *and if our* Church-griefs *be deeper than our Family or Civil Sufferings*; *whilſt* Ignorance *with* proud ſelf-conceitedneſs *maketh us* all wiſe *while* few *are wiſe and all* good, *whilſt* moſt *are* bad, *and* all in the right, *whilſt few are of* our mind *or* way, (*and the* Romiſh *boaſt of* Univerſality, *proceedeth but from the greater Victory and predominancy of Error*) *whilſt* Love, *and* Peace, *and* Order *are gone home, and* Malice, *and* Contention, *and* Confuſion *are Aſſembled, and keep the places*; *whilſt* Ignorance *teacheth the People* Knowledge, *and* Pride *gets up to Preach* Humility, *and* Paſſion, *and* Dividing Principles, *and* Intereſts *muſt be the Preachers of* Unity, *and* Peace; *and* Senſuality *muſt Preach up* Temperance, *and* Sobriety, *and*

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Godlineſs *muſt be propagated by them that* hate it. *What wonder if we have* too many *Churches, and* too few? *And Paſtor againſt Paſtor, and Churches againſt Churches, making a Religious War among us, if the cries, or the Blood of Souls, and the Confuſions and Deſolations which we have ſeen, do tell us the difference between Eccleſiaſtical War and Peace. And if it be the mark of the Juſt, to* be ſorrowful for the Solemn Aſſemblies, *and to bear* their reproach *as a heavy* burden, *Eph.* 3. 18, *And if any Congregation chuſe the Bryar for their King, and put their truſt in its ſhadow, it is no wonder if it rent them, or if fire come out from the Bramble and devour them,* Judg. 9. 15.

*And it is not* Godlineſs *that will exempt us from the need of* Patience. *Our Godlineſs goeth not* before *our ſin, and therefore doth not* prevent *our Suffering, but only* Sanctifie *it to our* Spiritual good: *And* Sanctified Sufferings *are not imaginary, but real Sufferings; and our* Patience *is part of the fruit of their Sanctification. And Holy Perſons are Holy but in part, and therefore have ſtill both the* Efficient cauſe *of ſorrows in themſelves, and the* Diſeaſes *which call for theſe unpleaſant Remedies. And Chriſt will give Phyſick to his Children in his Family when*

*he*

*he troubleth not ſtrangers with it who are out of doors. If our* Underſtandings *only were Diſeaſed*, Inſtruction only *might do the cure: But whilſt our* Wills *are the principal ſeat of ſins, and ſo much* Pride, *and* Senſuality, *and* Worldlineſs, *and* Ungodlineſs *remaineth at our* Hearts, Correction *muſt make* Inſtruction *profitable, and muſt open the door that Counſel may come in*, Pſal. 94. 12, 13, 14, 15. Bleſſed is the Man whom thou Chaſtiſeſt, O Lord, and teacheſt him out of thy Law, that thou maiſt give him reſt from the days of Adverſity, untill the Pit be digged for the Wicked; For the Lord will not caſt off his People, neither will he forſake his Inheritance: But Judgment ſhall return unto Righteouſneſs, and all the upright in heart ſhall follow it. *The* Book *will not ſerve without the* Rod, *with ſuch as we. O ſafe Affliction! O dangerous Proſperity! How few are not ſomewhat better for the one, and how few are not not much worſe for the other? If ever we be* wiſe *it is when Affliction undeceiveth us, and the ſentences of Death doth pronounce the great Names of* God, *and* Glory, *and* Eternity *ſo loud in our Ears, that we hear not them that talk of* Vanity *and* Pleaſure, Profit *and* Honour, *or* Reputation, *become* no Names *to us, but*

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*insignificant sounds. And surely the Holy Seed, who are Born after the Spirit, and have their* Treasures, *their* Hearts, *and their* Conversations *in Heaven, shall suffer by them that are Born after the* Flesh, *and have their* Treasures, *their* Hearts, *and their* Conversations *on Earth, as long as the War between the* Seed of the Woman *and of the* Serpent *must continue, and as long as the* Cananites *are the first Born of* Adam, *and as long as the* World will hate *those that are not of the World, but are* called out of it, *and do renounce it, and are not* conformed *to it,* John 15. 18, 19. 33. Rom. 12. 2. If Christ was of the World, *or* his Kingdom of it; *If the* World *did not use him with unrighteous Cruelty, but with deserved Honour. And if the* World *and* God *be reconciled, and the* Love of the World *is not* Enmity to God, *and the* Father, *and the* World *may both be Loved, then may Believers expect Prosperity, and need not look for Suffering days. But if all this be contrary,* (John 8. 23. & 18. 36 James 4. 4. 1 *John* 2. 15.) *Then must we look to be* chastened of the Lord, that we may not be condemned with the World, 1 *Cor.* 11. 32. *and must* not marvel if the world hate us, 1 *John* 3. 13. For the world knoweth

eth us not, because it knew not Christ, 1 *John* 3. 1. *If the Love* of the World *be the damning sin, which keepeth us from the* Beatifying Love of God, *be sure that God will not cherish it in his own, nor leave it uncured through a fond over-tenderness of our Flesh. And while* Ignorance, Sensuality, *and* Malice *are the Characters of Satan's Church, there are millions of* Thoughts, *and* Tongues, *and* Hands *to be engaged and acted by them against the Kingdom and Servants of the Lord. Can we dwell in the fire and not be burnt? Are the Godly through their remaining passions and infirmities so great afflictions of one another, and have the neerest Friends their troubling frailty, unsuitableness and crossness to each other? and shall we look for greater peace from the ungodly? or that the Children of the Father of* Lies, *and* Murders *should be more kind or just to us, than the Children of God? Or that the Wolves should be more merciful to the Sheep, and more comfortable companions, than they are to one another? I conclude therefore, that while Man is Man, while Saints are Saints, and yet imperfect, while the World is the World, malicious, impatient, and blind, and whilest we must converse with; no Soul, no Family, no Church or State, no particular*

*cular Relations, no Husband, no Wife, no Parents, no Children, no Masters, no Servants, no Pastor, no People, no Prince, no Subject, shall be free from sufferings; but especially those, whose* endless Sufferings *must be now prevented.*

*But if they cannot be* avoided, *can they not be* made light, *and* wholesome, *and our* benefit? *Yes undoubtedly they may, and will be, if we abuse not our Adversity, when we have abused our Prosperity. And* Patience *is one of the* alleviating *means. True* Mortification *makes* nothing *of the tempting pleasure; and* Patience *makes nothing of the* loss, *or* pain. *A railing tongue may give us the most provoking language; and a reproachful Pen may ingeniously, and voluminously slander us: but they cannot move the mind to sin, nor abate our love, nor deprive us of our peace or joy, while Patience well performs its work. Lies, and Calumnies may reach our Ears, but they can go no farther, while Patience is the Door-keeper of the Heart. Oh how many a boiling, and uncharitable a thought? how many a furious foolish Passion! how many a rash and raving Word, will stedfast cordial Patience prevent! How many a Soul would it keep in sweet delightful peace, that is now in frequent trouble and distraction?*

*on? How many complaints and murmurings would it prevent? How many unquiet miserable Families would it quiet and compose? Had you but* Patience *half answerable to your Profession of Christianity, you might save your selves the torment which your proud and pievish hearts receive from every injury or sharp word? from every unkindness, and cross look? from every contradiction of your conceits and wills; might save your selves the labour of complaining unto man; yea, and of your pievish Prayers and Complaints to God; and of all the fretful uneasie thoughts which day and night torment your mind: Is not Patience better than all this? Do you think that Ministers and Friends, and God himself, must cherish you in your self-tormenting froward mood? Will you prophane Gods Name, by emiling Holiness, to all the moans, and tears, and prayers, which meer impatience poureth out? Have Ministers, and Friends no better work, than to rock the Cradle for Children of thirty, forty, fifty, or sixty years of age, that are still crying and complaining longer than they have some one to lull them into quietness, with such flattering words as we use to Babes? The whole Art of Satan exercised by the instruments* Pievishness, Contentions, Belying, Reviling, Deriding, Defaming,

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Accuſing Falſely, Impriſoning, Condemning, Putting to Death, *cannot deprive a Soul that is fortifyed with conſtant Patience, of its Love, or Peace, or Joy. Becauſe that* by Patience we poſſeſs our Souls, *we are Maſters of our ſelves, and of our comforts; the poſſeſſion of which is loſt to the Impatient,* Luke 21. 19. Rom. 13. 10. Heb. 6. 12. Tit. 2. 2 Rom. 15. 4, 5. *And the whole art of the wiſeſt, and holyeſt Miniſter or Friend, cannot preſerve the Peace and Comfort of an impatient pievish Soul, one year, one month ſcarce to an end, though you would ſpeak nothing but words of Oyl and Sugar to them, though you ſtroke them, and flatter them, and ſerve them, and employ the height of all your parts and faculties to pleaſe them. They will contract diſquietneſs from all that you can ſay or do, and make their own expectations of more than you are able to do, to fetch in the daily food and fewel of their quarrelſome diſcontents: And as* Seneca *ſaith of them that have Sores and Ulcers, If they do but* think *that you do but touch them, they are hurt, If they do but* imagin *that you* ſlight *them, or* neglect *them, or pay them not the reſpect which they think you owe them, you are the men that break their peace. An Aſpen leaf may as well be unmoved in a windy day, as theſe perſons*

*ſons have peace in ſuch a world as this. Their* peace and quietneſs *is at the mercy of every one that will but ſpeak to them, or look upon them. Nay, it is paſt the power of their friends to keep it. We can carry Infants; but if you muſt be carryed at forty years of age, you may lie in the dirt, when you have wearyed thoſe that carry you. In a word, How much ſin, of heart, and tongue, and action; how much* trouble *of mind, of Families, of Church, of State, would ſtedfaſt Patience prevent? How blameleſs, how quiet would it make our minds and lives? How eaſie and nothing would it make our ſufferings from men? How light would it make every Croſs? And how would it confound and weary our afflictions, when they ſee that they cannot make us miſerable, nor abate our joyes?*

2. *But all this, and much more is laid open in this Treatiſe, ſo* clearly, *and yet* briefly, *ſo* fully, *ſo methodically, with ſuch exceeding pertinent Texts of Scripture, to illuſtrate and confirm whatever is ſpoken, that I will not detain the Reader from it, with any more Preface; but only tell him, that as* Neceſſity *maketh the Subject* ſuitable *to almoſt all, and will* continue *it ſo, till the end of the world, and make Books of* Patience *always ſeaſonable, to all men, but eſpecially to weak Be-*

*lievers; so the manner of handling it, hath so much to invite, and delight the Reader, and nothing to weary, or offend him, that I take it for my praise that I am employed in praising, and recommending so praise-worthy a Work; and shall pray for the time, when the Author may Preach, as well as Write.*

The Servent of the Churches
Peace, and Patience,

*Rich. Baxter.*

*Feb.* 1. 1669.

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To

*To the Christian Reader, especially the Sons and Daughters of Affliction.*

*Christian Reader*,

IF thou be a Disciple of Christ, and hast Learned to take up his Cross daily, how welcom will this short and pithy Discourse of Patience, and the Reverend Author be! The Reverend Author, who hath Suffered, and learned, Practised, and Preached Patience, if not by Tongue, yet by Pen, *Jer.* 36. 4,5, 6. The Discourse, wherein the Nature, Excellency, and Usefulness of this suffering Grace is so lively decyphered, so highly commended, so rarely exemplified, so wisely directed, so earnestly promoted, that in reading, thy heart will be filled with comfort, and thy mouth with blessing (as *David*'s was) saying, *Blessed be the Lord God of* Israel, *who sent thee to meet me this day, and blessed be thine advice, and blessed be thou who hast taught me Patience*, 1 Sam. 25. 32, 33. It was the blessing of afflicted *Joseph* (the Churches Treasurer against the time of sore Famine) *that he was fruitful in the Land of his Affliction*, Gen. 41. 52.

The Prophet *Ezekiel* had Visions of God in the Land of his Captivity, *Ezek.* 1.3. and the Apostle *John* in the Isle of his banishment, *Rev.* 1.9, 10, 11. Instructions & Comforts fitted to the condition, time, & place have exceeding weight, and worth, bringing clearer light, more lively comfort, and vigorous strength. *A word spoken in due season, how good is it?* Prov. 15. 23. *Like Apples of Gold in Pictures of Silver*, Prov. 25. 11. Highly precious, as enriching, and delighting. Such is this word of Patience, which hath been kept from thine ear, but God hath brought to thine eye. Bless God for this Fruit of suffering. Read and learn, learn and practice, grow in Patience, and the Exercise of it, so shalt thou profit by the study and labour of this Scribe (mercifully instructed unto the Kingdom of God) and shalt reap, and rejoyce with him, in the day of gracious recompences, which is the Prayer, and will be the comfort of him, who, through Grace, heartily desires the Increase of thy Faith, Hope, and Patience, in order to thy present Comfort, and future Crown.

*John Angier.*

*August* 17. 1668.

TO THE

# Chriſtian Reader.

THou haſt here (Courteous Reader) a *Diſcourſe concerning Chriſtian Patience, which is in the number of thoſe Graces, whereof every true Chriſtian hath daily, and ſpecial uſe, whilſt he is in this world. In Heaven, when we ſhall be perfectly bleſſed, without any fear either of ſin or ſorrow, there will be no need of it. But this life, is a life of miſery.* Man is born to trouble, as the ſparks flie upwards, *Job* 5.7. *Eſpecially, it ſeemeth good unto our wiſe and gracious God, to exerciſe his precious ones, under the Croſs, whilſt they are here. They are his choice Veſſels, and therefore he will* refine them in the Furnace of affliction, *Iſa.* 48.10. *that they may be purged from their droſs.* Many are the troubles of the Righteous, *Pſal.* 34.19. We muſt through much tribulation enter into the Kingdom of God, *Acts* 14.22. Yea, and all that will live godly in Chriſt Jeſus, muſt ſuffer perſecution, 2 *Tim.* 3.12. *Now true Chriſtian Patience makes us ready and willing to ſubmit and give*

*up our selves to God, in reference to such a dispensation (however ungrateful it be to flesh and blood) to be wholy at his dispose:* Here I am *(saith* David*)* let him do to me as seemeth good unto him, 2 *Sam.* 15. 26. *And so in the Prophet, which was exactly fulfilled in Christ,* I gave my back to the Smiters, *&c. Isa.* 50. 6. with *Mat.* 26.27. *It also helps us to profit by the Rod. It stills that quarrellousness of spirit, that hinders the kindly working of afflictions, that they bring not forth* the peaceable fruit of Righteousness, unto them that are exercised by them, *Heb.* 12. 11. *Patience makes us content to have our Sores searched to the bottome, to have them opened with the Tents of our wise and best Chyrurgeon, to have the dead flesh consumed with his Corrosives, and to let his smarting Plaisters ly on, till they be throughly healed. If we need a strong Purgation, or to be continued in a Course of Physick long, however it may put us to pain, and make us very sick for a time, yet Patience makes us willing to abide it; it being the way of God, the best of Physitians, to cure us of our spiritual Maladies. Flesh and blood would have corruption favoured, and tenderly dealt with, desires ease, pleasure, fulness, plenty, and what is contenting unto sense. But Patience, that is*

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*of a right ſtamp, is willing to be rid of ſin what ever it coſts, though we ſmart for it, and be croſſed in that which we naturally moſt affect. When God caſts us into the Furnace of affliction, fleſh and blood would be quickly out; but Patience makes us willing to abide therein, till our droſs be purged from us. And there is no kind of affliction, that it is ſtartled at, or ſhrinks back for; be the affliction in the Body, or in the Name, or in the Eſtate, or in the Friends: nay let the affliction be in the Soul, that is of all other afflictions the keeneſt and ſharpeſt; let the affliction come from God immediately, or let men be the Inſtruments of it. It can brook the unkindneſſes of Friends, the hatred and oppoſition of Foes: the diſfavour, and frowning countenances of great ones, the contempt and ſcorning of the abject, which yet was bitter unto* Job, *that mirrour of Patience.* Job 30. 1, 2, 3, 4, 5, 6, &c. *It ſails calmly through all Seas, let the winds be never ſo loud, though* the waters thereof roare and be troubled, though the Mountains ſhake with the ſwelling thereof; *Pſal.* 46. 3. *and in the midſt of the greateſt concuſſions, and moſt terrible Earthquakes, remains unſhaken, poſſeſſing ſweet quietneſs within, when there are the greateſt ſtirrs abroad. It is ſo far from being turned back by the Croſs,*

*that it thereby gathers strength: and the more it is exercised, the more it grows.* Tribulation, *saith* Paul, worketh Patience, *Rom.* 5. 3. *and so* James *saith, doth* the trying of our Faith, *Jam.* 1. 3. 4. *And the more the temptations are, & of the longest contenuance, the work of Patience is thereby the more perfected. It is the great glory of this noble Grace, that the more is laid upon it, the more it can bear; and as afflictions are lengthned forth, so it still stretcheth forth it self, for to endure. And therefore, no wonder, though it make the Persons renowned, that excelled in it.* Job's *afflictions were great, and extraordinary; and the rare and matchless Patience (if we speak of the Patience of a meer man) that he exercised under them, will make him famous to the World, and whilst that stands on record (as it must do for ever) which is written of him,* You have heard of Patience of Job, *his rare and incomparable Patience. This was that, which Crowned the Martyrs of old, and of latter times, with exceeding great glory; and did win that credit to the Truth, for which they suffered, that thereby their most malicious Adversaries were exceedingly confounded; Strangers to the Truth, and Ways of God, brought over to be in love with that Religion, that bred up the sincere imbra-*

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*cers of it, unto such invincible Patience, as under the greatest kind of sufferings they manifested; the owners of the truth of all sorts, both weak and strong, were thereby marvellously confirmed and strengthned, and the mouths of the most obstinate Enemies stopped, by the wonderful Patience of those meek lambs of Christ, that yielded themselves with so much chearfulness to bear, and that without murmuring, the most exquisite Tortures that Hell could invent.*

*It is recorded, as for the Credit of that Faith which they professed, so for the everlasting Renown of those most Noble Worthies, who were killed by the Beast, to whom was it* given to make War with the Saints, and over-come them, *and who in expectation of a glorious Issue out of all their Sufferings, did Exercise incredible Faith and Patience;* Here is the Patience and Faith of the Saints. *It is a gloss, which (I think) the Text will bear,* the great Sufferings they under-went, was, as the matter about which their Patience and Faith was Exercised, so that whereby those Graces were exceedingly commended: *As on the contrary, Murmuring, Complaining, Unquietness, and Impatience, under the Cross, stains the Glory of Men's Sufferings, let the*

*Cause*

*Cause for which they Suffer be never so glorious; to say nothing, how it robs them of that Comfort and reward of their Sufferings, that otherwise, they might enjoy.*

*But this Patience that brings such glory to God, and comfort to the Sufferers, is not a Flower that grows in every Garden, much less is it to be found in the Heathy Wilderness, or barren Desart. It is that, which the Heathen Philosophers were strangers to, although by the glimmering Light of Nature, they discourse such things about Patience, as may be the shame of many Christians: But they being destitute, both of the Light of God's word, and the Light of Faith, it could neither be Taught, nor Learned, in any of theer Moral Schools. It is that, which no Natural Man hath any share of, however accomplished with the rarest parts, and most excellent endowments, both Natural and Acquired, that Nature can possibly reach to; not any formal Professor, or glorying Hypocrite, whatever common gifts of the Spirit he hath attained unto. No, the true* proper Seat *of this rare, and most excellent Grace, is onely the Gracious, and* Sanctified Soul; *that having been powerfully awakened by the Law Ministry, been inlightned, and throughly convinced of it's sinfulness, of the Just desert of Hell, and*

*ever-*

*everlaſting Torments, doth readily acknowledge, that whatever falls ſhort of this, is Mercy; and therefore ſees, there is no cauſe to murmur, though it meet with a deluge of Afflictions in this World, though* deep call unto deep at the noiſe of God's waterſpouts, though all his Waves and Billows go over it, *Pſal.* 42. 7. *And not onely ſo, but having alſo* embraced the Lord Jeſus, *in the free offer and tender of him in the Goſpel*, in the Arms of it's Faith; *and now apprehending God through him, to be a reconciled Father, and all* the exceeding great and precious promiſes, 2 *Pet.* 1. 4. *made in God's bleſſed Book, for the ſupport and comfort of the Elect, to belong to it, and laying claim to them all as it's own; and having* for it's ſtay, *in the midſt of thoſe Waves and Billows, with which it may be toſſed, whilſt it is on the Sea of this World*, Caſt Anchor *in Heaven upon Chriſt, that ſure and unmovable Rock, by a true, firm, and lively* Hope, which Hope *it hath*, as an Anchor of the Soul, both ſure and ſtedfaſt, *Heb.* 6. 19. *it can now lift up the Head, and quietly endure the greateſt ſtorm, in aſſured expectation, that it ſhall e're long arrive at a ſafe Harbour; and being thus furniſhed with the ſhooes of Patience, or the preparation of*

*the*

*the Gospel of Peace, it can go through Bryars and Thorns, yea, trample upon the sharpest Rocks, or roughest and hardest stones that are in it's way.*

*And this is the Patience, that is Treated on, by my Reverend and Godly Brother, in the ensuing Discourse; Wherein thou hast, (good Reader) the Nature of this so Excellent a Grace plainly opened, the Necessity and Usefulness thereof in several weighty Cases shewed, and the Practice of it solidly and soundly urged. But the profitable and wholesome pains, taken in the handling of this point, by the Author (needing no commendation of mine) will sufficiently commend it self to thy conscience, if thou wilt take the pains to peruse it, and art willing to submit thy self to be guided by God's Word. And therefore receive it with thankfulness, peruse it with diligence, and practice it with chearfulness. That this and all other Discourses of this Nature, may be blessed by the God of all Grace, to the helping us all* to be followers of them, who through Faith and Patience Inherit the Promises, *Heb.* 6. 12. *Is the hearty desire and Prayer of*

The unfeigned well-wisher of thy best good, *John Harrison*, Late Rector of *Ashton under line* in *Lancashire*.

# A Table of the Method.

Cohærence
Senſe } of the Text ſhewed.
Parts
Doctrine Propounded,
Proſecuted.
Proſecuted, and ſo
1. Amplified, by way of
Explication,
Confirmation,
Vindication.
2. Applyed, by way of
Inſtruction,
Reprehenſion,
Exhortation.

---

Another of the Matter.

A

*Aron* held his peace, when yet one would wonder, his heart did hold.
Abſence excludes not all Preſence, *Epiſt.*
Admiration the Overplus of Expectation.
Adverſity an Univerſity.

Afflict-

Affliction, more than ordinary dazzles ſome men. Brings upon the Stage. Is limited. How Treated. How to gain good conceit of it.

B

Bible, another not to be lookt for.
*Bonner*, his Bragg, and Rage.

C

Cenſurers Ceſured.
Chriſt not to be croſt.
Covenant, an incomparable Cupboard. a notable Prayer-Topick.
Counſel ill, an ill office, eſpecially from ſome hands, and at ſome times.
Cowardiſe catching.

D

Dead not utterly Silenc'd. *Ep.*

E

End of the Lord, what. It ended not in *Job*. What a Famous End.
Enduring, what account to be mad of.
Endurers Lovers.

F.

Faith a reſigning, appropriating, owned, Grace, quickning Grace.
Fear of being Afflicted is an evil Counſeller. Do's ill become God's People, eſpecially ſome of them. It is that, Enemies would have it at. And falls far ſhort

ſhort of being, as we ſhould be, Glad, Means and helps againſt it.
Fear of God a fear-freeing fear. The effects of it. Promiſes to it. Means & helps of it.

G.

Giants in Grace, it's a Grace to be.
God takes not his Children at the worſt. Is the doer of what we ſuffer. So gives to us, as he reſerves a property to himſelf. A God of Patience, Truth, Mercy, he is. A Portion that can never be ſpent.

H.

Honour God will his Honourers.
Humility ends Honourably.
Hope, Motives to it, and means of it.

I.

Impatience unfits for being any thing, or any where.
Infirmity pardoned, and ſincerity accepted. *Job* Afflicted. Reſtored.
Joy, and all Joy we ſhould count it, when we fall into divers Temptations. This we are both Precepted and Preſidented into.

L.

Life oppoſed ſometimes to Adverſity, oft to Death.
Love has broad ſhoulders. No Love loſt.

M.

Maſters and Servants both oblig'd to pleaſe

please the Master in Heaven.

N.

Necessaries there are Spiritual, and these are the especial.

P.

Patience what it is. What speaks it Famous. What it do's. What Company it keeps. What Recompence it receives. Care to be had of it.

Q.

Quietness, what it refers to.
What to be Judged by.

S.

Scorning comes away by Men in three sad things.
Shamers sham'd. Covering with shame, what it signifies.
Suffering, all is not Patience. Bare Suffering will not serve. Suffering for Christ is an high Service, but withal an high Favour. The best Sufferers are not sinless. Christian Sufferers are a comfort and credit to their Friends.

W.

Worldlings are Blindlings.
Writing deceive distance. *Epist.*

THE

# THE Excellency, Neceſsity, and Uſefulneſs of PATIENCE.

## HEBREWS X. XXXVI.

*For ye have need of Patience.*

NO Ages have been ſo calm to ſerious Chriſtians as not to call for ſuffering Graces; amongſt which Patience is not the leaſt, nor ſhall I ſay more for ſuiting the Text unto the Times: As for the Text in Order to the Context, part it is of ſuch a Chapter as conſiſts of two general parts, a Doctrine and the Uſe; the Doctrine is in the eighteen lead-

ing Verſes, and concerns Sacrifice, Chriſt's Sacrifice, the Efficacy of it, and the Excellency of it above the Legal Sacrifices: The Uſe is in all the reſt of the Verſes, and an uſe of Exhortation it is, unto ſeveral things, and amongſt other, unto Chriſtian Conſtancy. This Exhortation is propounded in the 23*d* v. *Let us hold faſt* --] Repeated, and with advantage in the 35. *Caſt not away your Confidence* --] and Reſumed, under another Expreſſion, to wit, of Patience, here in the Text; where Patience is at once, both Tacitelie Exhorted to, and Apertly Argued for, even from the uſefulneſs of it, *Ye have need of Patience!* This for Cohærence.

Then as to Senſe,

*For*] A Caſual Particle this is, rendring a Reaſon of the Repeated Exhortation, in the fore-going Verſe!

*Ye*] What manner of Perſons are ſpoken of, or to, appears by the 34. v. where the Apoſtle ſayes, they knew in themſelves, that they had in Heaven a better and an enduring Subſtance] Sure, they were Holy, that were ſo ſure of being Happy!

*Have need*] One upon the place takes good notice that it is not ſaid, It would do well, or, it were convenient to have it. *But ye have need*] a man has need of meat, a Warfaring man

man of Weapons, and a good man of Patience.

*Patience*] ὑπομονὴ the Greek word is, and is Compounded of two such words, as help us well to understand Patience, one is a Preposition, ὑπὸ, which signifies Under, and supposes a Christian under the Yoke, under a Burden, to be some way or other put to't; The other is a Verb, μένω, which is to Abide, to stand one's ground: Patience is a sticking to't, when we are put to it. But of Patience, what it is, more largely by and by. Thus for Cohærence and Sense.

In the next place, as to Parts, The Text does readily relieve a Trichotomie,

Here is,

1. The Persons, in the Pronoun, *Ye.*]
2. The Concernment of the Persons, *Have need.*]
3. The Matter of concernment. *Of Patience.*]

From these three Parts I shall commend to you onely one Doctrinal Preposition, which is plainly this, That

*Patience is needful for God's People.*

Or, The Saints have need of Patience.

In proſecution of this Propoſition I ſhall ſet my ſelf,

1. To Amplifie,

And 2. To Apply it.

The Amplification will conſiſt,

1. Of Explication, and ſo I ſhall endeavour to ſhew,

1. What Patience is.

And 2. How it is needful.

For the firſt, what Patience is,

Now becauſe the Negative may prepare the way for the Affirmative, give me leave firſt to ſpeak ſomething of, what Patience *Is not*;

1. Stupidity, that's not Patience. *Conſuetudo tollit ſenſum*, Carnal People, what are they us'd to, they have no feeling of, like Porters, who being accuſtom'd to Burdens, make nothing of them. When you look the 5. of *Jam.* 16. you'l ſee that Patience, and ſuffering Affliction go hand in hand: Not ſimply being afflicted, but ſuffering Affliction.

2. Pertinacy is not Patience, *Lord*, ſays the

the Prophet in the 26 of *Eſay* 11. *Thy hand is lifted up, but they will not ſee* ] Yea, there are, that ſing, and drink, and Rant Care away, *Eſay* 5. 11, 12. are theſe Patient?

3. Nor is vain-glory Patience, when *Diogenes* ſtood naked, embracing an heap of ſnow, one of the Spectators, wiſer than the reſt, asked if he would do ſo, if he had none to behold him? The Preacher, in the 7 *Eccleſ.* 8. *Oppoſes the Patient in ſpirit, to the Proud in ſpirit.*

4. Neither is all ſilence Patience, it is ſaid of *Nabal*, in the 1 *Sam.* 25. 37. That when his Wife told him, what he had done, and what danger incurred, *his heart dyed within him, and he became as a ſtone.* We do not read of any Out-curſes at that time, and yet he was generally noted for furiouſneſs; *he is ſuch a Son of* Belial, *that a man cannot ſpeak to him*, ſayes one of the Young men to his Miſtreſs, at the 17. Verſe.

5. Nor is all ſoft ſpeech Patience, *Cain*, that was wroth, and very wroth, as you find in the 4 *Gen.* 5. yet in the 8. *Talked with his Brother* Abel, in a Brotherly way, ſayes one, as he had wont to do. *Diſſimulans odium*, ſayes *Tremellius.* Indeed what

talk *Cain* had, is not particularized; but it's evident, ſuch as drew *Abel* into the Field, and I cannot think he would accept a Challenge.

6. Neither is all looking ſad any more than ſpeaking ſoft, Patience; Seeſt thou, ſayes the Lord to *Elijah*, how *Ahab* humbleth himſelf? 1 *King.* 21. 29. And yet there was none like *Ahab* that ſold himſelf to work wickedneſs, *v.* 25. There may be ſhews where not ſincerity of Humiliation. Yea, and there may be Worldly ſorrow, when not Godly. All true Grief does not argue Grace, and ſo not in Particular, this Grace of Patience. Was *Ahab* grieved at the Sin he had committed? Or, was he not troubled at the Vengeance threatned? *Hinc illæ lachrymæ.*

7. Nor is all forbearance of private Revenge Patience; many a man holds his hands becauſe it is not a time to ſtrike; it is not meekneſs, gentleneſs, that binds ſome to the good behaviour, but Policy, Subtilty. They are but watching their Opportunity. Hear *Eſau*, in the 27 of *Gen.* 41. *The dayes of mourning for my Father are at hand, then will I ſlay my Brother* Jacob. *Nondum Tempus erat.* He hopes to ſee a day. And truly it was an odd time,

time, that he tells of, whoſo thinks at it, will not eaſily judge, whether he was a worſer Son or Brother.

8. Nor is all forgiveneſs, any more than forbearance, Patience; I may forgive him, ſay ſome, but I ſhall not forget him, now what a forgiving, I pray, is this? It is not like the Lords, who is the God of Patience, *Rom.* 15. 5. no, no, in the 31 of *Jer.* 34. where he ſpeaks of forgiving, he ſpeaks alſo of forgetting. *I will forgive their Iniquity, and I will remember their ſin no more.* The God of Truth forgives indeed and in Truth; but alas, ſome mens forgiving is no more but lip-labour, they ſpeak far from their heart, if it be ſeven years to come they can think on't, and become even with a man, though yet coming even is nothing, getting above were ſomething. I mean, not to be over-come of evil, but to overcome evil with good. I might have been larger in the Negative, but would not be long from the Affirmative. And therefore having ſhew'd, in ſome meaſure, what Patience is not, I go on to ſhew,

*What it is.*

And I know not how to do this better, than by turning Patience toward the Ob-

jects that it eſpecially reſpecteth, and they are God, and Man.

1. God, according to that, in the 37. *Pſal.* 7. *Reſt in the Lord, and wait patiently for him.* From this Scripture I ſhall take occaſion to expatiate, and ſhew that God does Exerciſe his People's Patience divers wayes, and accordingly they approve their Patience.

And firſt, He Exerciſes their Patience both as concerning

His Providences,

And Promiſes.

Providences, both as concerning

The Wicked,

And Themſelves.

And firſt, Themſelves.

As when he afflicteth them; ſee the 12. *Rom.* 12. *Patient in Tribulation.* Thorough Tribulation, and much of it we muſt enter into the Kingdom of God, *Acts* 14. 22. The Kingdom of God is like to ſome great Houſe, that hath a rough deep way leading to it; *Chriſtianus quaſi Crucianus.* Theſe Tribulations come to the People of God upon ſeveral Accounts, as Chaſtiſement, Tryal, manifeſtation of the Glory of God. But upon what account ſoever they come, our part is Patience, which approves it ſelf,

1. In

1. In not charging God fooliſhly, as we may ſee by *Job*, of whoſe Patience we have heard, *Job* 1. *ult.* with *James* 5. 11. Patience ſilences from Exception againſt the wiſdom of God, Truth, Goodneſs, &c.

2. In reſigning our ſelves freely to His diſpoſe, as we learn of the ſame *Job* again, who, in the 2. 10. ſpeaks of *Receiving evil. It is the Lord*, ſaid another, *Let him do what ſeemeth him good.* Yea, this is the Voice of Patience.

Thus concerning themſelves.

2. God Exerciſes his People's Patience with reſpect unto the Wicked.

As when he forbeareth them; reſume the 37 *Pſal.* 7. Reſt in the Lord, and wait patiently for him. Fret not thy ſelf becauſe of him, who proſpereth in his way; becauſe of the man who bringeth wicked devices to paſs. Wicked men's Impunity, yea, Proſperity is often ſeen, and this is ſuch a ſight, as good men have had much ado with; hear the *Pſalmiſt*, in the 73. 2, 3. *As for me*, ſayes he, *my feet were almoſt gone.*

Yea, but in ſuch a caſe, in ſuch an occurrence we ſhould poſſeſs our Souls in Patience, and we ſhall approve our ſelves ſo to do.

1. By

1. By avoiding ſuch ſins, as are very incident to ſuch a juncture; as,

1. Fretting our ſelves, when we render our Condition uncomfortable; and our own Adverſity is the more Adverſity becauſe of Wicked men's Proſperity. Is this Patience? Is this to be content with God's doing? Reviſe that 37 *Pſal.* 7.

2. Envying them, when again we render our Condition uncomfortable; and our own Proſperity is the leſs Proſperity, becauſe of the wicked: Is this Patience? Is this to acquieſe in God's Dealings? Return to that 37 *Pſal.* and compare the 7. with the 1. verſe.

2. By plying ſuch Duties, that are oft much neglected in ſuch a time. As,

1. *Reſting in the Lord.*

When we look beyond the wicked at God, and ſee enough in him to keep us from Querulouſneſs, Holineſs enough, ſo as He's far from taking pleaſure in wickedneſs, though for a while he ſuffer the wicked to take their pleaſures:

Power enough, ſo as though they pearch never ſo high, yet he can, when he will, take them an hole lower: Wiſdom enough, ſo as he knows well, when to afflict them, and when the ſliding of their feet will be thought

thought as breaking of their Neck. Look again at the 37 *Pſal.* 7.

2. *Waiting for him*, when we not onely, as before, look at the Lord, but alſo look for the Lord, as thoſe, that were perſwaded, that how ever it is, or may be with the wicked and the Righteous for a time, yet it ſhall be ill with the one, and well with the other. Once more mind that 37. *Pſal.* 7.

I have done with Providences.

2. God Exerciſes his People's Patience as concerning his Promiſes.

For though it be very true, that he is the *Amen*, and they are Yea and *Amen*; He cannot Lye, and they cannot fail. Yet it is alſo true, that God oft makes waiting-men of his Servants; yea, and ſometimes puts them upon long waiting too; *Mine Eyes fail for thy Word*, ſaying, *when wilt thou comfort me?* the *Pſalmiſts* words in the 119. *Pſal.* 82. But if the Lord ſhould put us to wait never ſo long, yet we ſhould patiently wait, and this we ſhall, If firſt, We limit not the Holy One of *Iſrael*, but are content he take his own time. Impatience is preſumptuous, ſets God a day, and if he comes not within that time, gives over looking for him: as we may ſee by him,

him, who ſaid, in the 2 *King.* 6. *ult. What ſhould I wait for the Lord any longer?*

2. If we leſſen not our Reſpects to the Promiſes, but embrace them, though we ſee them afar off. So they did who thorough Faith and Patience inherit the Promiſes, *Heb.* 11. 13. *Cum* 6. 12. Let this ſuffice to have ſpoken of God, I go on to Man,

Who is another Object, that Patience reſpecteth, as appears by the 1 *Theſ.* 5. 14. *Be patient toward all Men.*

Now, Man Exerciſes a good Man's Patience, and accordingly the good man approves his Patience divers wayes. By

1. Unproficience.
2. Infirmities.
3. Injuries.
4. Perſecutions.

1. By Unproficience, and thus Miniſters, amongſt others, have their Patience much Exerciſed; ſee the 2 *Tim.* 2. 24,25. *The Servant of the Lord muſt be Patient, in meekneſs, inſtructing thoſe that oppoſe themſelves.* Some Perſons are far from receiving Inſtruction, yea, but for all that the Inſtructer ſhould be far from Impatience. And ſo he ſhall ſhew himſelf to be by continuing to Inſtruct. *Jeremy* in a Pet was ready

ready to throw all by, 20. 9.

2. By Infirmities.

And thus strong Christians have their Patience Exercised by Weak, see the 15. *Rom.* 1. where we read *of the one bearing the Infirmities of the Mother.* Children are weak, yea, more they are a Burden; but yet who casts such a burden down; and so weak Christians are not to be cast off; no, but as we labour the strengthning of weak Children, so we should the Edification of weak Christians, though not in their weakness; and here is our Patience. Consider the first and second Verses there.

3. By Injuries.

Now, injure us a man may either by doing undue things, or not doing due.

And both wayes he Exercises Patience.

And first, when he does not what is due. According to that, in the 18. *Mat.* 29 *Have Patience with me, and I will pay thee all.* Lending is next to giving, and yet what ill Debtors some are, the Proverb speaks, which sayes, of such we must take rough Oats. Indeed all are not so, some would pay, if they had it, and are as much troubled as you that you are without it; But too many there be, that care not how much of other men's Goods they get into their hands,

hands, of whom you can get neither good moneys, nor good words. Theſe have no ſhame, But yet you muſt have Patience, which conſiſts much in the forbearing of unmerciful threats and Executions; Some Creditors are heard to ſay, they'l make Dice of their Debtors Bones, but this is not the voyce of Patience. The Antitheſis is notable, in the 1 *Tim.* 3. 3. *Not greedy of filthy lucre, but Patient.*

2. When he does what is undue; as we may perceive by the 1 *Pet.* 2. 20. where it is ſaid to Servants, *If when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God.* What undeſerved words and blows ſome Servants have from ſome Maſters, is of notorious cogniſance. Alas! ſome Maſters are Servants, are Slaves to their Paſſions, Corruptions; ſome Maſters are ſeldom their own men, are rather Beaſts than Men, ſo as the Servants of ſuch had need of Patience, which will expreſs it ſelf well,

In remembring that Maſters are Maſters for all their frowardneſs; ſee that 1 *Pet.* 2. 20. *cum* 18. Patient Servants ſuffer not themſelves to be flowted or buffeted out of their Subjection, and into Anſwering again.

4. And

4. And lastly, By Persecutions; when Religion is at the bottom of ill usage. All, sayes the Apostle, in the 2 *Tim.* 3. 12. *that will live godly in Christ Jesus, shall suffer Persecution*; and compare this with the 21. of *Luke* 17, 19. *Ye shall be hated of all men for my Names sake* ---- *In your Patience possess ye your Souls.* An ordinary way Persecution is and has been of Exercising Patience, and a broad way too; I mean, There are several sorts of Persecutions; as,

1. False Persecution. Godliness should neither be lightly nor sourly lookt on; it is well known from the 1 *John* 3. 12. what a a Persecutor *Cain* was, and one thing, which the Lord does, amongst other things, call him to account for, is that sour look of his, *Gen.* 4. 6.

2. Tongue-Persecution: for though some say, words are but wind, and no great matter; Yet He, who is the Truth, makes a great matter of them, in the 5. of *Mat.* 11, 12. *So Persecuted they the Prophets which were before you.* Doe's he say, so Reviled they? So they spake evil and falsly of? He sayes, *So Persecuted they.*

3. Hand-Persecution: When violent hands are laid either upon the Person or Substance of good men. *Cain* slew his Brother,

Brother, ſayes St. *John*, in that 1. 3. 12. and wherefore ſlew he him? Becauſe his own Works were evil, and his Brothers Righteous. This was Arch-Perſecution indeed, that proceeded unto Blood, one calls *Cain* the Devils Patriarch, and *Abel* the Churches Proto-Martyr.

I might have ſpoken of Foot-Perſecution, when Men trudge up and down to ſet good People in ſorrow; *Saul*-like, who afterwards, becoming a *Paul*, reports what a Perſecutor he had been; *Acts* 9. 1. *Cum* 26 11. Head-Perſecution, when men take or give counſel againſt the Righteous, *Pſal.* 83. 3, 4, 5. But I haſten to ſhew how Patience is ſhewed in ſuch a caſe: Why,

1. When we are not over-come of evil. One diſcontent over-comes another, when he reaſons him into his own Opinion, To ſay as he ſays: and then do a good man's Enemies over-come him, when being Reviled he Revileth again; returns one foul word or ſhrewd turn for another. Victory lyes quite another way than the deceitful heart does think; many, if they give men as whole as they bring, yet the laſt word, and the like conceit, they have gotten the day, whereas indeed, that while they loſe it, and are ſo far from over-coming another

as

as they overcome not themselves. Patience, as is plain by the Transcendent Pattern of Patience, the Lord Jesus Christ teacheth, instead of reviling, threatning, *To commit our selves unto him that judgeth righteously*, 1 Pet. 2. 20, 21. 23.

2. When we go on with what is good. *Let us run with Patience*, says the Apostle, *the Race that is set before us --- Consider him that endured --- lest you be wearied and faint in your minds*, Heb. 12. 1, 2. 3. A wearied man sits down, a fainting person falls down, but the Patient keeps running. Patience, as I said at the opening of the Greek word, is a sticking to it, when we are put to it. This for the first point of Explication, what Patience is.

2. *How it is needful.* And I will here as a fore-usher in the Affirmative by the Negative, and shew

*How it is not needful.* And 1. Needful it is not in the sense of Onelineſs, as if Patience were All, that were needful for God's People. They have need also

1. Of Wisdome. *Behold*, sayes our Saviour, *I send you forth as sheep in the midst of Wolves, be ye therefore wise as Serpents*, Mat. 10. 16. A man that is amongst his Enemies, had need to look about him,

and eſpecially amongſt ſubtil ones that are both cruel and crafty.

2. Faith, which may overcome the World. We know who ſayes, *Above all take the Shield of Faith*, Eph. 6. 16. Faith is a Victorious Grace, and the Church is truly Militant.

3. Humility. 1 *Pet.* 5. 5. One thing commonly objected by carnal People againſt God's People is Pride, that they take too much upon them, over-value themſelves, under-value others. But by being Cloathed with Humility, they ſhall cut off occaſion from them that ſeek occaſion.

4. Love, *Jude's* Ep. 21. v. Both the Love, wherewith God is Loved, for they may come to be try'd, what they'l do and ſuffer for him. Now, Love is ſtrong as Death, would be loath to leave, *Cant.* 8. 6. And the Love wherewith he doth Love, for no ſooner is a good man caſt down, but the World is ready to ſay, he's caſt off, *Pſal.* 71. 11. and again, the Senſe of God's Love would ſet us above the worlds hatred, even as we call it day, the Sun being up, though never a Star appear, *Pſal.* 109. 28.

Sundry other Graces I might have mentioned,

tioned, but this for the firſt branch of the Negative.

2. As Patience is not needful in the ſenſe of Onelineſs, ſo nor of

*Abſence*, as if God's People had it not at all; like as we ſay of poor People that they need Moneys, Cloaths, &c. when they have not theſe things. No, no, *Of his fulneſs have we all Received, and Grace for Grace*, John 1. 16. A Child that is New-born, has all the parts of a Man, ſo is it with one that is born again: and ſo you read of your *Patience* as well as your *Souls* in *Luke* 21. 19. This be ſpoken upon the Negative part.

I go on to the *Affirmative*,

How Patience *is* needful, why!

1. In regard of the Exerciſe of it, accordingly as you read, *James* 1. 4. *Of the Work of Patience*. A Souldier, that has Armour, yet had need to take it to him, put it on, uſe it. There's need that Patience be at Work. Being is one thing, and Working another. Talents muſt be Traded with.

2. In regard of Occaſions, occaſions for it, which are many, and very many: For, beſides what has been ſaid of Who and What there is to Exerciſe Patience:

Conſider, whether we can either do, or ſuffer well without it; and

1. Do well. The Apoſtle, in *Rom.* 2. 7. ſpeaks of *Patient continuance in well-doing.* It is not enough to begin in the Spirit, but continue we muſt, and how can we do this without Patience? The rather if we conſider, what's done againſt well-doing, it is not with the Chriſtian Race, as with another; another has uſually room and fair play, men would be aſhamed to ſtand in the Runners way, to lay hands on him, or the like; yea, but in this too many are neither aſhamed nor afraid, [and they might be both.]

To do, as the Devil did by *Paul*, once and again hinder nothing, but if foul turns, or foul words will hinder; ſo as the Apoſtle might well ſay, *Heb.* 12. 1. *Let us run with Patience.* Thus for well-doing.

2. Patience is requiſite to well-ſuffering. Hear St. *Peter*, in 1. 2. 20. *If when ye do well, and ſuffer for it, ye take it Patiently, this is acceptable with God.* God takes acceptably our taking Patience, not barely taking, but Patiently taking: Some take careleſsly, ſome diſcontentedly --- few Patiently, and ſo few Acceptably. I have done with Explication.

The

The ſecond part of the Amplification will be

*Confirmation*, and will conſiſt of Similiar Scriptures, and Scriptural Reaſons. And

1. Scriptures, for that Patience is needful for God's people, is a frequent intimation of the Spirit of God, in the Word of God! See *Luke* 21. 16, 19. *Ye ſhall be hated of all men for my Names ſake-- In your Patience poſſeſs ye your Souls.* A Scripture this is, which do's at once ſpeak the uſe, and advantage of Patience. By the help of Patiencence a good man may enjoy himſelf, when, poſſibly, he has little elſe to enjoy! Alſo, ſee *Jam.* 1. 4. *Let Patience have her perfect work, that ye may be perfect and entire, wanting nothing.* What an imperfect man is an Impatient man? As alſo ſee *Col.* 1. 9, 11. *We do not ceaſe to pray for you-- That ye might be ſtrengthned with all might according to his glorious power, unto all Patience.* Mark, my Brethren! Patience, and all Patience, and ſtrengthned thereunto! Patience is no weakneſs in us, nor can we have too much of Patience! Again, See *Heb.* 12. 1. *Let us run with Patience the Race that is ſet before us.* The Race, which is of the Lord's ſetting requires Patience: Indeed the Race, that

the World, Fleſh, Devil ſets before us, has no ſuch rubs and ſnubs. The Race of Intemperance, Uncleanneſs;- a man's own naughty heart, and other naughty parts do like well enough! And yet again, ſee *Rom.* 12.12. *Be Patient in Tribulation.* Together with 2 *Tim.* 2. 24. *The Servant of the Lord muſt not ſtrive, but— be Patient.* I might have added *Tit.* 2. 1,2. *Speak thou the things which beeome ſound Doctrine, that the Aged men be ſound — in Patience.* One point of ſound Doctrine is ſoundneſs in Patience. Ye have heard of the Patience of *Job*, *Jam.* 5. 11. Of the Meekneſs of *Moſes*, *Numb.* 12. 3. *David* tells us, That he *was dumb, and opened not his mouth*, Pſal. 39. 9. And I might tell you of the ſame *David*, how that upon occaſion, he made that an Argument for, which was even an exerciſe of Patience in 2 *Sam.* 16. 11. *My Son*, ſais he, *which came forth of my bowels ſeeketh my life: how much more may this Benjamite do it?* Yea, I might tell you of Head, as well as Members, that *as a ſheep before her ſhearers is dumb, ſo he opened not his mouth*, Iſa. 53. 7. Indeed he was not dumb as a Shepherd before the ſheep, there was his diligence; but as a Sheep before the Shearer, there was his

Pati-

Patience. I ceaſe from Scriptures, and proceed to Reaſons. The Doctrine is Reaſonable from divers Topicks. As,

1. From the Adjunct: for Conſider.

1. The Reſembledneſs of Patience; this argues the needfulneſs of it. A Soldier had need of compleat Armor: and while all parts had need to be well guarded, ſure, the Feet and Leggs are not to be neglected: who goes to War bare-footed? bare-legg'd? Well, the Church of God in this World is truly-Militant, as I have ſaid; and accordingly there's whole Armour for them. In that famous place, *Eph.* 6. 13. — *and one piece thereamongſt, is the preparation of the Goſpel of Peace.* Now this piece of Harneſs a Godly-learned Man conceives to be Patience, called Preparation; becauſe a Chriſtian is prepared to go on, what ever comes. Even as a man, that's well ſhodd, is well fitted for treading upon Stones, Thorns, —— I am not unknowing, that others underſtand the place and phraſe otherwiſe; as alſo the Learned Man himſelf takes notice, and takes pains in anſwering of them.

Dr. *Gouge.*

2. That it's Prayed for. This again argues the needfulneſs of Patience. Holy

Men of God could tell well, could they not? how to go to God for the People: now whoſoever had heard the Apoſtle at Prayer, might have heard him ſpeaking to this very thing. *We ceaſe not,* ſais he, *to pray for you, and to deſire, that ye might be filled with the knowledg of his Will — Strengthned with might according to his glorious Power, unto all Patience,* Col. 1. 9, 11. No doubt they had great uſe for, what the good man wiſh'd them ſo much of!

3. The Congratulatedneſs of it! *We glory,* ſais the ſame Apoſtle in another place, 2 *Theſ.* 1. 4. *in you, in the Churches of God for your Patience — in all your Perſecutions and Tribulations, that ye endure.* Holy Men of God were glad to ſee their Prayers, what they much deſired, as you heard, they accordingly delighted in even to glorying.

4. The Preſſedneſs of it. As Patience is a frequent errand of the Spirit in the word, as has been ſhewed; ſo alſo a Fervent, witneſs both Words and Things.

And that Words; for what a Word is that? in 1 *Tim.* 6. 11. *Thou, O Man of God, follow after Patience.* The *Greek* word do's ſignifie Eagerly to purſue, and is the ſame by which Perſecution is expreſt;

preſt; a Perſecutor follows after with a witneſs.

2. As for things, Why! Whereas Examples are great Incentives, what Patterns of Patience are there ſet before us? *Take my Brethren the Prophets,* ſaith St. *James,* in *chap.* 5. *verſ.* 10. and, *Ye have heard of the Patience of Job,* verſ. 11. When a Schoolmaſter would quicken-up a Scholar, he tells him of another; and I beſeech you, How are we provoked unto Patience? and All Patience, by all that Meekneſs, which the antient Servants of God are ſo famouſed for? Truth is, we are at once Provoked, and Prevented. And,

1. Prevented. For whereas we are wont to ſay, *I cannot put this up, I can never bear it,*-- No? How did others? Did they not bear? Did not they put up? And is not *the ſame Lord over all, Rich unto all that call upon him?* Rom 10. 12. Did not we forſake our own Mercy, we might do worthily in *Ephrata* as well as others have done.

2. Provoked! For, Why? Can you ſay why we ſhould not be *Followers of them, who through Faith, and Patience, inherit the Promiſes?* Heb. 6. 12. It's good following them, that have led to Heaven; and

and it were, as appears there by the Cohærence, Sloathfulneſs to do otherwiſe; yea ſay, if it were not ſillineſs, as well as Sloathfulneſs.

Fourthly, and Laſtly, Conſider the Profeſſedneſs of Patience, *Thou haſt fully*, ſays *Paul* to *Timothy*, in the 2. 3. 10. *manner of Life, long ſuffering, Charity, Patience.* The Apoſtle, as is evident by what anteceds, had good occaſion of giving account of himſelf, and one part of the Character, as you hear is *Patience* a very neceſſary part, for he ſpeaks twice to it, *Long-ſuffering, Patience.* This, which at another time, he gloried in others for, he now modeſtly owns himſelf to, yea, appeals to *Timothy* for Truth and Proof of. Sure, Patience is needful for God's People, when they were ſo careful ſome to clear up theirs. You have the firſt Argument; a ſecond follows from the Effect, for conſider the Feats and Fruits of Patience, and ſo you'l alſo conclude it's needfulneſs.

1. We had need, had we not? to be our own men; now call to mind the words of our Lord, *Luke* 21. 19. *In your Patience poſſeſs ye your Souls.* Patience keeps us in poſſeſſion of our ſelves. As by Faith we enjoy God, and by Love our Neighbour;

ſo

ſo by Patience our ſelves. And what an Advantage this is, I ſhall let you ſee in a Glaſs of Contraries, from *Prov.* 25. *ult. He that hath no Rule over his own Spirit, is like a City that is broken down, and without Walls*, ſuch a City is in no capacity to reſiſt an aſſault, but the Enemy comes in at pleaſure, and does his pleaſure; and ſuch a man keeps open Houſe for Temptation, for ſin. I remember what one ſayes of ſuch an one, that he is fit for no condition, fit neither to be poor nor rich, ſick nor well, fit neither to be at home nor abroad.

2. We had need, had we not? To be expert men; Now, what ſayes the Apoſtle? *Rom.* 5. 3, 4. *Tribulation worketh Patience, and Patience Experience.* The ſick man, that's a Patient truly ſo called, and do's not wrangle either with Phyſitian or Potion, but obeys the one, and uſes the other, he comes to know by good Proof the skilfulneſs of Phyſitian, and Sovereignneſs of Potion, and is Capacitated both for adviſing others, and helping himſelf, upon occaſion; In like manner did we ſubmit to the wiſe diſpoſing hand of God, it's not to ſay, what knowledge we might gain of God and of our ſelves, what Cordials

dials he has for his afflicted ones, what Corruptions are in our own hearts, *&c.* which might be no ſmall profit both in our own Caſes, and our Brethren's, ſee 2 *Cor.* 1. 4.

Thirdly, and Laſtly, We had need, had we not? To be Accompliſht men: Now, hear St. *James*, in the 1. 4. *Let Patience have her perfect work, that ye may be perfect and entire, wanting nothing.* An impatient Man is, as I have ſaid, an Imperfect Man; Patience do's much towards the accompliſhing of us, and whether we be generally or ſpecially conſidered; and

1. Generally, for we are to run the Race that is ſet before us with Patience, *Heb.* 12. 1.

I have already ſhewed, that we can neither do well, nor ſuffer well without it.

2. Specially, I mean, in ſuch and ſuch a ſtation and Relation; For,

1. How will publick Perſons do without Patience? You know what's ſaid of a Miniſter, in 2 *Tim.* 2. 24. *The Servant of the Lord muſt not ſtrive, but be Patient*; who finds not by experience, that People will hear of any thing rather than their ſins? And from any, rather than their

their Miniſters? *Luther* ſaid well, *Prædicare eſt deritare* -- To Preach is to get the ill will of the World. Yea, but Patience is a good digeſter of diſcourteſies, of diſcouragements. πέψις τῆ ψυχῆς it is the Concoctive faculty of the Soul, as one ſayes well. And, my Brethren, while Godly Miniſters, have ſuch need of Patience: How, I pray, would Faithful Magiſtrates do without it? For, do not Men hate him that rebuketh in the Gate? *Amos* 5. 10. Unrighteouſneſs has ſo many followers and Friends, *Oh, the Oppreſſors, Defrauders -- there are in the World*, that Juſtice is ſure of Enemies not a few, both *Peter* and *Jude* do ſpeak of dignities being evil ſpoken of, 2 *Pet.* 2. 10. *Jude* 8. *v. Yea*, ſayes the one, *they are not afraid to ſpeak evil*, the Sword of the Mouth will adventure upon the mouth of the Sword. Thus for Publick Perſons.

2. Patience is alſo very neceſſary for Private, whether

1. They be Servants, for many Maſters, as I have been ſpeaking, are ill to deal with, ſo very ill to pleaſe, as a Servant cannot pleaſe them with well doing, 1 *Pet.* 2. 20. Or,

2. Sons, for many Fathers are provoking

king enough; as the intimation is ſtrong, in *Eph.* 6. 4. *Nitimur in vetitum.* Alas, ungodly Fathers, that could like their Children better if they were not ſo well given. Unthrifty Fathers, that ſpend what Children get, and Drink what they ſhould Eat. Or,

3. Wives, for many Husbands are bitter enough, *Col.* 3. 19. bitter in looks, Language, Carriage, being hardly ſo much as bitter-ſweets. Or,

Laſtly, to ſay no more, Strangers, for it's no ſtrange thing for Strangers to be ſtrangly uſed; we ſpeak very properly, when we ſay of ſtrangers, *That they are far from their Friends.* Cocks on their own Dung-hill commonly play Cocks of the Game. See *Gen.* 19. 9. Let this ſuffice for Confirmation.

I proceed to a third, which will be the laſt branch of the Amplification; to wit,

*Vindication,* or freeing of the Doctrine from ſuch Exceptions, as ſome would take to it; for, when I ſay, Patience is Needful for Gods People, they are ready to ſay,

1. Why, but Patience would Expoſe; and they have no need of that, are they not already injured and oppreſſed enough?

I Anſwer.

1. That ſome are indeed ſo baſe, as to abuſe the Meekneſs of good men, even as it is ordinary to go over at a low place. But,

2. Their Redeemer is ſtrong, the Lord of Hoſts is his name. See *Pſal.* 76. 9. *God aroſe to Judgment, to ſave all the Meek of the Earth.* Selah. *Moſes* was a very meek man; *Aaron* and *Miram* ſpake againſt him, and behold, they were ſodainly call'd to account, *Numb.* 12. 2.-- and where *Aaron* and *Miram* were Convented, how ſhould others think to be Conniv'd at?

Again, Gain-ſayers ſay.

But, Zeal, ſure, rather than Patience were needful for God's People, being a people, that cannot but be ſenſible, what Abominations are ſtirring in all Generations.

I Anſwer. They have need of both; and both did meet in *Moſes*, whom I before mentioned; for, he, that was ſuch a Lamb in his own Cauſe, did in the Cauſe of God approve himſelf a Lyon: witneſs the buſineſs of the Calf, in *Exod.* 32. 26. *Moſes*, ſais the Text, *ſtood in the gate of the Camp, and ſaid, Who is on the Lords ſide? let him come unto me.*

3. And

3. And Laſtly! They farther ſay. Patience would but make mens word true, that ſay, Such, as go by the name of God's people, are the Cowardlieſt people in the world.

I Anſwer.

1. That ſome Men's tongues are no ſlander. Yea, it is well known, who ſaid, *Wo unto you when all men ſhall ſpeak well of you.* Luke 6. 26.

2. Not he, whom the World, but the Word commendeth, is approved, now what ſais the Preacher? in *Eccleſ.* 7. 8. *The Patient in Spirit, is better than the proud in Spirit.* The Patient man is the better man, what ever a Carnaliſt ſais, or thinks!

Hirtherto by way of *Amplification.* I go on to

*Application,* and the Doctrine will be diverſlie of Uſe. And,

1. By way of

*Inſtruction,* and Information. [Theſe two I put together, becauſe, as you'l perceive, I ſhall bring them forth under one and the ſame Particle of Tranſition.]

If this be thus, That Patience is Needful for God's people. Then we learn,

1. What a variety there is amongſt Neceſſaries! We uſe to tell of Neceſſaries, and

and Neceſſaries, and we do well; for ſo doth the Apoſtle, in *James* 2. 15, 16. *If a Brother or Siſter be naked and deſtitute of daily Food, and one of you ſay unto them, be you warmed and filled, notwithſtanding you give them not thoſe things which are needful to the Body, what doth it profit?* It cannot be denyed, but that we have need of Food and Raiment; yea, but we have alſo need of Patience. The things needful to the Body are neither the onely, nor eſpecially needful things.

The Soul excels the Body far enough, and therefore Soul-neceſſaries are the chief neceſſaries. My Brethren, to hear worldlings talk, and ſee how they walk, a man would think there were no neceſſaries, but what the vile Body had need of; but, alas, that's all the wit the World has.

2. We Learn, Of what Importance Patience is; for who but judges ſo of other neceſſaries? It is one of his Impoſtures, who deceiveth the whole World, to perſwade us, if he could, that no great reckoning is to be made of Patience, for either there will be no uſe for it, or no advantage by it. And firſt, ſayes he, likely no Uſe: for what? Do's not God love his People? And will not Love look to them,

that no evil ſhall befall them? Such a Temptation, as this, *David* ſeems to have been over-taken with, in *Pſal.* 30. 6, 7. *I ſaid in my Proſpirity, I ſhall never be moved; Lord, by thy Favour thou haſt made my Mountain to ſtand ſtrong.*

It is indeed true, that God's favour to his People is wonderful, paſſing the love either of Men or Women. But it is alſo true, that whom the Lord loveth, he chaſteneth, and thorough much tribulation we muſt enter into his Kingdom, *Heb.* 12. 6. God had one Son without Sin, but what Son without ſorrow.

2. Sayes the Tempter, ſuppoſe Uſe, yet what Advantage could Patience be of? The burden will be found upon your back, bear it as you will or can.

Grant that, yet the Proverb's well known, *What Remedy but Patience?* Such a confeſſed Remedy Patience is; neither ſhall I ſpare to ſay, that while a Patient Man has but one burthen upon his back; an impatient man has two, both his affliction and his ſin: Yea, and impatience helps on the Affliction, even as a Man that wrangles with his Load, gets a galled back by the ſhift. And again, Impatience is ſo far from ridding of one Affliction, as it pro-

procures more and greater. Limed Birds the more they ſtir, the more they are entangled.

Laſtly, we learn, what due matter of Labour, Prayer, and Praiſe Patience is, for ſo, you know, are other neceſſaries. And firſt, of Labour, *durum telum Neceſſitas*, Need makes the Naked to ſpin; theſe hands have miniſtred unto my Neceſſities, ſaid *Paul*, *Acts* 20. 34. *Neceſſity has no Law.* Thus it is with us concerning outward Neceſſaries, rather than want, Labour and mean Labour ſhall not be wanting. Oh then, what pains ſhould be took about Spirituals? How diligent ought we to be in the uſe of means for advance of Patience? Needful Patience? Thus for Labour.

2. As for Prayer, our Lord hath taught us, in *Mat.* 6. 11. *To beg our daily Bread*, and accordingly we do not content our ſelves, [ and we do well ] for the obtaining of Food and Raiment, to pull our hand out of our Boſome, put our hand to the Plough, but we alſo lift up our hands with our hearts, and labour to draw down a Bleſſing upon our Labours, and indeed the Bleſſing of the Lord, it maketh Rich, as *Solomon* Emphatically expreſſeth it, in

*Prov.* 10. 22. *Benedictio Domini ipſa ditabit.* Now, what? Do we go to God for the things needful to the Body? and ſhall we not cry? and cry mightily for greater matters? Greater Neceſſaries? And, in particular, this needful Patience? See *Mat.* 6. 33. Shall we not go to the God of Patience? So his Title is, in *Rom.* 15. 5. and pray and weep over that poor pittance of Patience, which as yet we have gained? and ſay, Lord, thou that ſupplyeſt my other needs, giving me Meat to eat, and Raiment to put on, ſupply, oh, ſupply me with this Grace of Patience. Thus for Prayer.

Thirdly, & Laſtly, as for Praiſe. Why, my Brethren, we give God thanks for other Neceſſaries, and do judge it a ſin & ſhame for any not ſo to do. Yea, let but a Man like unto our ſelves, who without God could do nothing for us, help us in our need, fit us in our need, and oh, how thankful can we be! The needfulneſs then of Patience muſt needs be a great Obligation to thankfulneſs, that the Lord has been graciouſly pleaſed in any meaſure to approve himſelf unto us, and in us the God of Patience. Yea, and now when I ſhall ſhew you, How thankful ſome have been in the behalf

half of others, it will be very conſequential, what thanks every good man is bound to render for himſelf. See 1 *Theſ.* 1. 2, 3. *We give thanks to God always for you all - - remembring without ceaſing your work of Faith, and Labour of Love, and Patience of Hope.* Hitherto the firſt Uſe.

The Doctrine is profitable as to inſtruct, ſo alſo to

*Rebuke*, for if this be thus, That Patience is needful for God's People, then what blame is juſtly the Portion,

1. Of Carnal People? Upon two accounts; the one is Aſperſing, and the other is Abuſing of God's People's Patience; and,

1. Aſperſing of it; For who upbraids others with neceſſaries in other kinds? Yea, they ſay, it's a well-ſtored Houſe, and yet theſe men have no good word for a well-ſtored Heart, and with reference particularly unto Patience; this in their mouths is no better than Cowardiſe, daſtardlineſs, dulneſs. As upon the one hand they call evil good, and ſo Rage is accounted Courage, Contentiouſneſs Manlineſs; ſo upon the other, *and for both woe be them*, Eſay. 5. 20. They call good evil, and ſo, the poor in Spirit are thought but

poor Spirited. Yea, but as St. *Peter* ſaid, in *Acts* 2. 14, 15. *Theſe are not drunken, as ye ſuppoſe*; ſo may I ſay, theſe are not daſtardly, Cowardly, as ye ſuppoſe; no, no, but they are a People, whom the God of Patience hath had a bleſſed work on, they once were ſuch Furioſo's, deſperado's, as you now are; but God hath altered them, tamed them; and two things let me tell you.

1. That ſuch as theſe have Chriſts good Word, though they have not yours, and he is Judge, not you. *Bleſſed are the Poor in Spirit*, ſayes he, *Mat.* 5. 3. How can you think to anſwer the Judge at his coming, you that are quite of another Judgment?

2. It cannot but be dangerous to Reproach God's Workman-ſhip. *He is the God of Patience*; and is he of it, and will he not be for it? *Solomon*, in *Prov.* 14. 31. makes an hainous matter of it, *To Reproach the Poor mans Maker*; I may apply it with advantage to the Poor in Spirit. As you are pitiful Creatures that cannot endure the new Creature, ſo as Imperill'd. The Creator will reckon with you I warrant you.

2. Carnal People are culpable upon another

ther account, and that is

Abuſing of God's People's Patience. The Scarr Crow not ſtirring, the Birds are bold, after a while, to alight on it, and defile it; and ſo the men of the World obſerving God's People to be a Bearing People take courage to lay load on them, to ſay, and do their pleaſure to them; God's ariſing, of which you read, in *Pſal.* 76. 9. *To ſave the meek*, implies as much: A baſe part this is, for who would not count him an unworthy man, that provok'd one, who were bound to the good behaviour? 1 *Theſ.* 5. 14. and as it is a baſe part, ſo alſo an unſafe; for God, as you have heard, will ariſe *to ſave the meek*. Meek *Moſes* had God for his Champion, *Numb.* 12. 3. Their Redeemer is ſtrong, too ſtrong for their Oppreſſors. Thus for carnal People.

2. Patience being ſo needful as it is, the People of God are to be blamed, whoever among them are neglectful of what's ſo needful; yea, for do they ſo by other neceſſaries? Things needful to the Body, they have a care both to uſe them, as they have occaſion, and as they have opportunity to increaſe them; and

1. To uſe them, they need no bidding

to take Meat, when they are hungry, or Drink, when they are thirſty; and yet how often do goop men, when they are provoked, forget to have Patience. *Job*, for the main, was a pattern of Patience, *James* 5. 11. and yet ſometimes he broke out ſadly, witneſs the 3. of *Job* 2, 3. *Let the day periſh, wherein I was born, and the Night, in which it was ſaid, there is a Man-Child Conceived.* Yea, what is that he ſaith, in the 8. verſe? *Let them curſe it that curſe the day*; in the bitterneſs of his paſſion he not onely curſeth it himſelf, but calleth to others to curſe it: good men are like light Gold, muſt have their grains of Allowance, or not paſs. In many things we offend all, and as to this particular of breaking out, who has not fallen with *Job*? But, my Brethren, do we riſe with *Job*? I could in ſeveral places ſhew you his Retractions, oh! where are ours? See to *Job* 5. & 42. 6. This for Uſing. Then,

2. As to Increaſing. The Proverb is, *Store is no ſoar*; and we Plough and Sow, though we have never ſo much Corn and Bread under our hands. We ſeek Wool and Flax, be the Wardrobe never ſo full. But are we ſuch Promoters of Patience, Needful Patience? Do we labour a Spiri-

tual

tual Augmentation? Labour and Pray, and Weep to be ſtrengthned unto all Patience? This, you may well think, would well pleaſe the God of Patience, well agree with the word of his Patience, and well ſuit with the hour of Temptation, *Rev.* 3. 10. But oh, alas, do's not rather your heart and mind ſmite us at the mention of this? Come, let us ſmite upon our Thigh, and ſay, what have I done? what have I ſaid? This by way of Reproof.

The Doctrine is of uſe, as to Inſtruct and Rebuke, ſo alſo to

*Exhort*, For if this be ſo, that Doctrine is needful for Gods People; How then ſhould the People of God be dealt with, and as thoſe that had a ſenſe of Neceſſaries, to have a care of Patience? Yea, how ſhould they be exhorted thereto, not onely ſo generally conſidered, but alſo more eſpecially, a reſpect had, (and not leaſtly,) to Order, and Age; accordingly as I ſhall ſhew anon from the Scriptures to make the ſpecification and Application, and

1. More Generally conſidered, according to that, in *Heb.* 12. 1. *Let us run with Patience the Race that is ſet before us.*

For carrying on this Exhortation the more,

more, as I could deſire, to Edification, I ſhall ſpeak ſomething in a moving way, and ſomething in a Directing.

*Moving.* 1. And becauſe the Motives will be many, I'le Labour to be Orderly, and reduce all I ſhall ſay, unto two heads, to wit,

Patience, and Impatience; for there is ſo much to be ſaid for the one, and againſt the other, as ſerves much to advance the care of Patience. For,

1. As to

*Impatience*; I have many things to tell you of it, as,

1. How proud and preſumptuous it is, as is plain by the oppoſition, in *Eccleſ.* 7. 8. *The Patient in Spirit is better than the Proud in Spirit.* Impatience, turned Godwards, ſets up an Anti-Providence, as if we know better than he, how matters ſhould be ordered, and is not this Superlative Pride? Turned Man-wards, ſets up ſelf, as if there were none like us, and that we might well think to fare better than any elſe; and is not this notorious Pride?

2. How fooliſh and vain it is, *even as we uſe to tell of a proud Fool,* for an Impatient man, beſides that he forgets his diſtance, whereas another could ſay, *I was dumb,*

*dumb, I opened not my mouth, because thou didst it*, Psal. 39. 9. What gets he by it? Do's he get deliverance by Impatience? Nay, Patience were the way to deliverance; hear St. *Peter*, in 1 *Pet.* 5. 6. *Humble your selves under the mighty hand of God, that he may exalt you in due time.* You have not forgotten, what was said of the Limed Bird.

Thirdly, and Lastly, How feeble and unfit for business it is, for, as you have heard, *It is in Patience, that we possess our Souls*, Luke 21. 19. Impatience puts out a mans eyes, stops his ears, confounds his Counsels, makes him for the time little better than a mad man, if it even steal not away the man, and lay a Beast in the room: *Ira furor brevis est.* You have the Motives with the first reference.

Having heard what is to be said against Impatience, hear me now for

*Patience*; and here I have two Motives to present you with,

God's Honour.

Your own Good.

1. As you tender God's Honour, have a care of Patience, for it is Patience that do's honourably acknowledge Him, as,

1. With respect to his Soveraignty and Autho-

Authority. As you may ſee by that Patient ſpeech of *Eli*, in 1 *Sam.* 3. 18. *It is the Lord.* Impatience is proud, as I have ſhewed, but Patience knows her diſtance.

2. His Wiſdome, as we ſee by the ſame *Eli*, *Let him do, what ſeemeth him good.* Not what I think beſt, but what the only wiſe God ſees beſt, is the voice of Patience

3. His Goodneſs, as *Eli* again ſhews us, *Let him do what ſeemeth him good.* As who ſhould ſay, he will do all things well.

Laſtly. His Truth, as we may farther perceive by the ſame words, *Let him do*--- Is it not as if he had ſaid, I dare truſt him touching what he'l do; He'l do nothing but well, I know.

1. As you regard your own good, have a care of Patience, for that Patience is for your Credit.

1. By it you ſhall obtain a good report, even as you have heard of the Patience of *Job*, Jams 5. 11. This put a Perfume into his name, which do's hold to this day. And what is that you read in 2 *Theſ.* 1. 4. *We our ſelves glory in you in the Churches of God for your Patience.* Mark, *We our ſelves.* Such as are of note, ſhall take notice of you, and to have the good word of the eminently-good, how good is it? and ſo good

good a word too? *We glory in you.* An high ſtrain of Commendation! Yea, and this alſo amongſt thoſe, that know what's what, *We glory in you, in the Churches of God.*

2. In the Exerciſe of Patience you ſhall ſhew Prudence; and is not this a Credit? Yea, for on the contrary, to play the fool is diſgraceful. It is the Patient man that, as you have heard, is his own man, *Luke* 21. 19. that knows his diſtance, 1 *Sam.* 3. 18. that puts himſelf into the way of deliverance, 1 *Pet.* 5. 6. and ſundry other points of Wiſdome I might mention.

3. Patience manifeſts ſtrength, which is alſo a credit: for to tell of a weak man is a diminution. The Apoſtle, as you know, ſpeaks of being ſtrengthned unto all Patience, *Col.* 1. 11. Patience is not a weakneſs in us, as I have formerly ſaid. Porters, that bear great burdens, are Robuſt men.

Laſtly, To Patience belongs not only ſtrength, but Conqueſt; and Conquerors want no honours. A Patient man,

1. Overcomes himſelf, ſee *Prov.* 16. 32. and what a gallant victory this is, is viſible in the baſe ſlavery, that loading luſts have men in, and the Devil at the back

back of those lusts, *Eph* 4. 26, 27.

2. Bids fair towards the conquering of Enemies: witness the Apostles Phrase, in *Rom.* 22. *ult. Overcome evil with good.* he had said, Avenge not your selves, but rather give place unto wrath. He now sais, Be not overcome, but overcome — The Patient — beneficent yet the day without striking a blow, behold a dry Victory.

Again, As Patience is for your Credit. So,

2. For your Comfort. For,

1. We are doing our Duty the whiles, and are we not blessed in our deed? Yes, in, as well as after, *Jam.* 1.25 *Psal.* 19.11.

2. We are in the way of the Promise, and that's a Comfortable way, sure! See *Mat.* 5. 3. *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.* Also *v.* 5. *Blessed are the Meek, for they shall inherit the Earth.* If Earth, if Heaven, if either, if both be any comfort to hear of, the Patient man may be comforted.

3. We are writing after excellent and encouraging Copies; and they were set for that. *Be not slothful*, sais the Apostle, in *Heb.* 6. 12. *but followers of them, who through Faith and Patience inherit the Promises.* As I have already said, It's good follow-

following them, that have lead to Heaven.

Laſtly, We avoid and prevent a great deal of Sin, and that's a comfort, eſpecially the Pollutingneſs of ſin conſidered. I have ſhewed, what a Mother ſin Impatience is, and therefore happy are they that can be Patient, yea, that they may not be ſo peccant. The Pſalmiſt, in *Pſal.* 19. 13. *and he was a godly wiſe man*, took great content in being innocent.

Again, As Patience is for your Credit, and Comfort: So,

3. For your Profit. For,

1. It is a Reward.

You remember the Proverb, I ſpake of, *What Remedy but Patience?* and have not forgotten the words of our Saviour, *In your Patience poſſeſs ye your Souls. Poſſeſs* — Afflictions are hard meat, but Patience a good digeſtor. Affliction a ſore Burden, but Patience a good Porter. One calls Patience a Paring-knife, which cuts the croſs leſs, and leſs, till it comes to nothing almoſt. Compares it to Bread and Salt, which we cannot make one good Meale without.

2. As it is, ſo it has a Reward; and both here, and hereafter; and,

1. Here, according to that, which I have

have already ſpoken of, in *Mat.* 5. 5. *Bleſſed are the meek, for they ſhall Inherit the Earth.* Carnal People think, that if a Man be a Wild Man, he ſhall within a while, have nothing left him; yea, but ſuch may hope to be Inheritors, which is an honourable ſort of Havers. There is no loſs by Patience; no, the Lord will look to that. Hear meek *David*, in 2 *Sam.* 16. 12. *It may be, the Lord will look on mine Affliction, and requite me good for his Curſing this day*; even as our Children expect, when others wrong them, that we make them amends.

2. Hereafter, reſume that 5. of *Mat.* now at the 3. *v. Bleſſed are the Poor in Spirit, for theirs is the Kingdom of Heaven.* An exemplification of this is in *Heb.* 6. 12. *Be ye followers of them, who through Faith and Patience Inherit the Promiſes.* Some are now in poſſeſſion of that joy and glory, which others may expect. You know, my Brethren, how we receive and welcome a Friend, that comes to us out of a tedious Journey, or tempeſtuous Voyage; we take him to be a good Friend, and call for the beſt things in the Houſe; Judge then, how our dear Lord and Father will Entertain a Child, that comes out of great tribula-

tribulation. I have done ſpeaking in a Moving way, and go on to ſpeak in a *Directing*; for I preſume, that you are by this time ready to ask me, wherein conſiſts our care of Patience?

I Anſwer. In looking to the ſoundneſs, alſo the free courſe and Increaſe of it. And,

1. Soundneſs, That we be, as is required in *Tit.* 2. 2. *Sound in Patience*; Sincere, not Hypocritical; and now for better diſcerning the Truth of Patience; I I offer theſe Characters and Tryals.

1. Patience ſuppoſes a ſtate of Grace, for a Fruit of the Spirit it is, and men do not gather Grapes of Thorns, nor Figs of Thiſtles, *Gal.* 5. 22. Either make the Tree good, or the Fruit cannot be good. No Saint, no Patient man, another may be dull, may be ſtill --- but a Saint is patient.

2. Patience, as it comes from God, ſo it moves towards God. *Dominus eſt*, ſaid Patient *Eli*, *It is the Lord*, in 1 *Sam.* 3. 18. And ſo it was God's Hand that ſtopt *David's* mouth, in *Pſal.* 39. 9. A Natural Man may for one ſincere end or another be ſtill in the evil day, but it's the Lord the thought of him, fear of him, that binds a good man to the good abearing.

3. As Patience looks at the Lord, ſo it

limits him not; *Let him do*, ſaith *Eli*, *what ſeemeth him good*, 1 *Sam.* 3. 18. The Patient lay all at God's feet, put all into this Hands, proclaim a Freedom to him, as being perſwaded of his Wiſdom, that he knows what's beſt; and of his Truth and Goodneſs, that he will do that. Patience dare truſt God, and therefore reſts in God.

4. As Patience looks upward, ſo alſo inward; not onely has a care of the Tongue, but eſpecially of the Heart; and ſo you read, in that often-cited, *Luke* 21. 19. *Of poſſeſſing the Soul in Patience*, a Natural man may for ſiniſter ends, as I have been ſaying, bite in his pain or preſure, as ſome have done ſometimes, but as one ſays well, He is in a Fever all the while as hot within, as cold without.

5. Patience meekens us towards the Inſtruments of our afflictions, as we may perceive by patient *David*, in 2 *Sam.* 16. 10. *So let him curſe*, ſaith he, *becauſe the Lord hath ſaid, curſe* David. An Impatient man runs like the Dog, after the ſtone that hit him, but the Patient conſiders the hand, that hurl'd it, and ſo is moderated, though he has no cauſe to excuſe evil men, who think not of doing God Service, but it is in their hearts to accommo-

date

date their Luſts, Cruelty, Covetouſneſs, --- *Eſay* 10.7. Yet when he conſiders, they are the Rods of God's Anger, and the firſt in their hand is his Indignation, ſo as the Affliction comes not onely from them, he is afraid of charging them too deep.

Sixthly, and Laſtly. Patience tarries Gods leiſure for deliverance, according to that in *Pſal.* 37.7. *Reſt in the Lord, and wait Patiently for him,* as the believing, ſo the enduring make not haſt. Theſe Patients and Worthies, in the little Book of Martyrs, *Heb.* 11. Accepted not deliverance, upon Perſecutors terms.

2. Another point of our care is ſeeing to the free courſe, and increaſe of it. And thus we ſhall approve our ſelves careful, if we watch againſt the hinderances, and unto the helps of Patience; and,

1. Againſt *Hinderances*, which are,

1. Pride, witneſs the Antitheſis, in *Eccleſ.* 7.8. The Learned Annotators take notice, that the proper Oppoſition had been between Patient in Spirit, and haſty in Spirit; but the Preacher inſtead of haſty, *ſayes Proud*; to ſhew us, ſay they, that Patience is rooted in Humility. My Brethren, if you would up, and on with Patience, down with Pride. Mortifie this Luſt carefully.

2. Covetouſneſs, as you may gather from 1 *Tim.* 3. 3. *Not greedy of filthy lucre, but Patient.* When the poor Debtor beſought, ſaying, *Have Patience with me, and I will pay thee all, the greedy Creditor caſt him into Priſon till he ſhould pay the Debt,* Mat. 18. 29, 30. Oh then, Crucifie inordinate deſire, get your thirſt after this Worlds goods ſlacked, conſider that, as that is your good, which does you good; ſo that is the good which you do good with. Down with Avarice, as you would up with Patience.

3. Niceneſs, dilicateneſs. *Paul*, that appeals to *Timothy*, touching his Patience, 2 *Tim* 3 10. Profeſſes a great deal of ſelf-denyal, in *Acts* 20 24. *None of theſe things move me*, ſaith he, *neither count I my Life dear unto my ſelf.* A nice delicate man, like him in the Book of Martyrs, that ſaid, *He could not Burn.* Any of theſe things would have troubled his Patience. Oh then let there not a niceling be found among us; one, that Idolizes Eaſt, Weſt, ſleeping in a whole skin --- You cannot think upon occaſion to poſſeſs your ſoul in Patience, if delicateneſs poſſeſs you. I might have ſpoken of more impediments, but I haſten to *Helps.* And,

1. As

1. As a great help to Patience, I would adviſe God's People to be very Prayerful: after the example of the Apoſtle, in *Col.* 1. 9-11. *We do not ceaſe to Pray for you, that ye might be ſtrengthned unto all Patience.* Prayer is of great Power, and God, He is the God of Patience. Go to God therefore, that Patience may have her perfect work. The Apoſtle went to him for others, go you for your ſelves.

2. I adviſe to be Praiſeful as well as Prayerful. Take the Apoſtle again for an Example, in 1 *Theſ* 1. 2, 3. *We give thanks to God always for you — remembring without ceaſing your work of Faith, and labour of Love, and Patience of hope. Gratiarum actio ad plus dandum invitatio.* Thankſgiving is an artificial Begging; a man that ſais to his Friend, I thank your laſt kindneſs, makes fair way for that not to be the laſt. Accordingly did we thankfully acknowledg, what God has already done for us in point of Patience, elſe at ſuch a time when men ſo provok'd us, we had not put it up: And at ſuch a time when the Lord ſo afflicted us, we had broke out more than we did; we might hope, that the God of all Grace would give us more of this. *Col.* 4. 6.

3. My Adviſe is, that, we ſearch the the Scriptures: for do we not read, in *Rom.* 15 4. of the Patience of the Scriptures? *active*, ſais *Paræus* upon the place; becauſe the Doctrine of the Scriptures ſerves much for the Patienting of us. The Præcepts, Præcedents, Promiſes, with other things there recorded, conſidered.

4. Let us walk with God, for *Moſes* endured, as ſeeing him, who is inviſible, *Heb.* 11. 27. Will a Child cry that has his Father with him? No, though he go through the dark: Will a Souldier grumble to go upon hot ſervice that has his Captain with him?

5. Look unto Jeſus, Conſider him, that endured, *Heb.* 22. 1 — Yea for,

1. Who are we in Compariſon of him? Well may we ſuffer, and Patiently, when He was ſo bearing, *Mat.* 10. 24, 25.

2. What are our ſufferings, in compariſon of his? Why! Not Chipps to His Croſs! He Endured, ſais the Apoſtle, ſuch Contradiction, *Heb.* 12. 3. Such indeed, as was never heard of, his own Harmleſsneſs and Holineſs, and his Contradicters Vileneſs, and Wickedneſs being thought at.

6. Be cloathed with Humility; for you remem-

remember from *Eccles.* 7. 8. what an enemy to Patience Pride is. An Humble man seeks not great things for himself; yea sees and sais himself less than the least of Mercies: and therefore if he be brought low, why, he that was before come down in his own apprehention, will better abide to come down by change of Condition, *Gen.* 32. 10. An Humble man thinks not great things of himself, yea he knows, and acknowledges many things amiss in him, and therefore if he be berated, and reviled, why, he that was wont to Avile himself, will matter Reviling less, and say within himself, What would these men say, if they knew as much as I do? 1 *Cor.* 15. 9. cum *Eph.* 3. 8.

7. Live Soberly. *Add,* sais St. *Peter,* in 2 *Pet.* 1. 6. *to Temperance Patience.* Yea, Temperance makes fair way for Patience; whereas on the other hand, Drunk one way, and Drunk two; the wet Drunkenness, and the dry do usually meet. A man that's overseen with Drink, how apt is he to be overseen with Passion? Who hath Contentions? saith *Solomon,* in *Prov.* 29. 29, 30. *They that tarry long at the Wine. Bacchus ad arma volat,* strong drink is raging. As then you would be Patient, be Temperate.

8. Follow Love: for Charity ſuffers long, 1 *Cor.* 13. 4. bears all things, *ver.* 7. Love has broad ſhoulders. Would you then aboud in Patience? abound in Love.

9. And Laſtly, *Conſider the end of the Lord*, Jam. 5. 11 *cum* 10. *Job*'s Patient ſufferings had a bleſſed Iſſue. *The Lord bleſſed the later end of Job more than his beginning.* If the Root was bitter, yet the Fruit was ſweet. Let then the Conſideration of the Fruit, ingratiate the Root. You ſhall never have cauſe to Repent your Patience. Thus the general Exhortation is diſpatched; now remains,

The Special.

Which will concern,

Either Order,

Or Age. And,

1. Order.

And ſo either

Men of High,

Or Low Degree. And,

1. Of High, according to that, in 2 *Tim.* 2. 24. *The Servant of the Lord*, the Man of God, that is, as appears by Cohærence, *muſt not ſtrive*, but be *Patient*.

I ſhall according to this Specification direct my Speech in this Section, unto

*Miniſters*, and labour to prevail with them

them. To have a Law of Patience, uſing theſe two

*Motives.* One is the Occaſion they may have for it. The other is the Impreſſion it may have. And,

1. The *Occaſion* they may have: and eſpecially theſe things conſidered.

1. The Unprofitingneſs they may diſcern. Before I touch this point, and but touched, this being the intended place for handling of it. It do's trouble a Schoolmaſter not a little, when his Scholar benefits not; but one day comes, and another goes, and he rather go's backward than forward: and ſo the Maſters of Aſſemblies, Oh! how they have laid to heart the ſucceſsfulneſs of their Labours! *I ſaid,* ſais *Iſaiah,* in *Iſa.*.49.4. *I have laboured in vain, I have ſpent my ſtrength for nought, and in vain.* I have — I have — The Ingemination favours of Affection. It is reported of *Melanchthon* that he thought at firſt, it was not poſſible, people ſhould withſtand the evidence of the Goſpel: but after he had been a Preacher a while, he complained that old *Adam* was too hard for young *Melanchthon.* yea, both young *Timothys,* and aged *Pauls* have cauſe enough of complaint. But yet within compaſs of Patience. For, 1. *Paul*

1. *Paul* Plants, and *Apollas* Waters, but it is God that giveth the increaſe, 1 *Cor.* 3. 6. The Bleſſing is in his hand, not ours; and who ſhall ſay to him, What doeſt thou? cannot we be content to follow our work, and leave His to Him?

2. Though *Iſrael* be not gathered, yet ſhall a Faithful Miniſter be glorious —— *Iſa.* 49. 5. We are to God a ſweet Savor of Chriſt in them, that are ſaved, and in them that periſh. ſais the Apoſtle in 2 *Cor.* 2. 15. God will reward his Miniſters not according to Iſſue, but Induſtry.

Again, What occaſion Miniſters may have for Patience: appears, as by the Unprofitingneſs they may diſcern. So,

2. By the Unkindneſs they may meet with. It do's trouble Parents not a little, when Children, that they put into their Boſome, creep out at their Sleeve: and Judge you my Brethren, with what a grieved heart *Paul* ſpake what he did, in 2 *Cor.* 12. 15. The more abundantly I love you, the leſs I am loved: and that, in *Gal.* 4. 15. *Where is the bleſſedneſs you ſpake of?* who that had heard, what the people ſometimes ſaid, We may bleſs the time that ever *Paul* came amongſt us: would ever have thought, that good man,

that

that ſweet Miniſter ſhould have lived to have ſeen the day in which he ſhould have been occaſioned to Interrogate, *Where is the bleſſedneſs you ſpake of?* Alas, their Language, and Carriage was much altered from what it had been: and that, which befel ſo Eminent an Inſtrument, who can promiſe himſelf exemption from? yea, who that's wiſe, will not rather bethink him what there is to qualifie, and pacifie in ſuch a caſe as that. That a prudent Nurſe looks not for her Wages at the Child's hand, but the Parents. Indeed the little one do's now and then gratifie her with a kiſs, with a ſmile: but oftner requites her with a cry, a wrangle; yea but ſhe well conſiders, that Father and Mother will do all things fair. And ſo a good Miniſter's Judgment is with the Lord, and his Work with his God, *Iſa.* 49. 4. God knows, and God will acknowledge, and God will graciouſly recompence.

2. That a Prudent Nurſe do's conſider the Child's preſent Diſtemper, and inſtead of wrangling when it wrangles, labours the reſtoring of it. Oh, ſais ſhe, this Child was not wont to be ſo very troubleſome, ſomewhat certainly aileth it, I would I knew what were good for it. It's

not

not to ſay, how people may be diſtemper-ed, and their diſtemper alter them; But who is not aware, how that the Apoſtle applies himſelf unto ſuch with Patience, yea with tenderneſs, calling them Children, little Children, his little Children, and profeſſing his Care and Pains ſtill for them? in *Gal.* 4. 19. *cum* 15.

Again, What occaſion Miniſters may have for Patience is too too manifeſt.

3. By the Perſecutions may befal them. For,

1. An Arch-enemy to a painful powerful Miniſtry Satan is, as St *Paul* found by experience, witneſs his report in the Caſe, in 1 *Theſ.* 2. 18. *We would have come to you, even I Paul, once again, but Satan hindered us.* had it been ſome idle drunken fellow, that had been going about ſome naught buſineſs, the Devil would have been far from hindering him, but how ſhould the Prince of darkneſs skill of a burning ſhining candle?

2. Satan, that is ſo malicious himſelf, worketh in the Children of diſobedience, *Eph.* 2. 2. and the Luſts of their Father they will do, *John* 8. 44. Prince of Darkneſs, and Children of Darkneſs, Old Serpent, and Old Man do fearfully correſpond; ſo as what Trouble the Evil-one, and

and Evil-men can do, men of God may fear, and the rather, if we conſider, in the

Third place, That good Miniſters oppoſe themſelves to the power of Satan, and practice of ungodly men, yea, and ſo their Commiſſion runs, in *Acts* 16. 17, 18. Now, I pray, how will the one like it to have his Kingdom batter'd about his ears? and the other to have Hell-fire flaſht in their Faces?

While a godly Miniſter thinks of theſe things he had need to ruminate upon ſuch Patienting Conſiderations, as theſe.

1. That this is but Old-Ordinary, *So Perſecuted they the Prophets*, Mat. 5. 12. Perſecuted Miniſters fare as did their Predeceſſors; their betters ſped no better, ſo as they may well have Patience.

2. That both the roaring Lyon and the Whelps are in a Chain, and can do but what God will ſuffer them; *and God is Faithful, who will not ſuffer his Servants to ſuffer above what they are able*, 1 Cor. 10. 13. *cum* Rev. 2. 10.

Thirdly, and Laſtly. That as their Suffering may be great, ſo their Reward will not be little, *Mat.* 5. 12. So as they may well cry out, with the Martyr, *Hold out Faith and Patience.* Thus far the firſt Motive;

tive; the great occaſion Miniſters may have for Patience. Now follows the

2. And it is the

Great Impreſſion it may have; or, What Patience may do; and both upon themſelves,

And others.

Themſelves firſt.

For Patience will keep them to their work, according to that, in 2 *Tim.* 2. 24, 25. *The Servant of the Lord muſt not ſtrive, but be Patient, in meekneſs, inſtructing thoſe that oppoſe themſelves.* A Patient, Meek School-Maſter takes pains with an untoward Scholar, whereas one that is furious, throws Book out of Hand, and Boy out of School.

2. As for others; why?

1. It may ſtop their mouths, who otherwiſe would ſoon ſay, They may Preach Patience with ſhame enough, for they ſhew none. It were wiſdome to cut off occaſion, 2 *Cor.* 11. 12. Yea, but Miniſters give it, when they ſay, and do not, for Paſtors ſhould be patterns, 1 *Pet.* 5. 3.

2. It guides their Hands, I mean, directs their practice; yea, both directs and obliges; for God hath ſet up Miniſters to be

be Enſamples to the Flock, as I was ſaying from that 1 *Pet.* 5. 3. It is not enough to hear a good Miniſter, but People ſhould alſo heed him; it is not enough to remember a good Sermon, but they ſhould alſo look after the Exemplification, which is indeed the Repetition. Mark them which walk ſo as ye have as for an Enſample, ſaies the Apoſtle, in *Phil.* 3. 17.

Laſtly, It may engage their Hearts; the Sick man is bound to love the Phyſitian, that had Patience, when himſelf was froward enough; the Scholar his Maſter, that continued to teach him for all his unproficience. In like manner thoſe Miniſters indear themſelves much, that in all things approve themſelves as the Miniſters of God in much Patience, 2 *Cor.* 6. 4.

Having dealt with men of High degree, I come now to ſpeak to men of Low, and as amongſt men of High, I did offer the Example of the Apoſtle, ſingle out the Servant of the Lord; ſo ſhall I now cloſe with Men's

*Servants*, treading that while St. *Peter*'s ſteps, in 1 *Pet.* 2. 18, 19, 20. *Servants*, ſayes he, *be ſubject to your Maſters with all fear, not only to the good and gentle, but alſo to the froward; for this is thank worthy, if*

a

*a man for Conſcience toward God endure grief, ſuffering wrongfully: for what glory is it, if when ye be buffetted for your faults, ye take it patiently? But if when ye do well, and ſuffer for it, ye take it Patiently this is Accoeptable with God.* For perſwading Servants to have a care of Patience, I ſhall uſe two

*Motives*;

One is the Occaſion they may have for it.

The other, the Obligation they are in to it.

And firſt, The Occaſion Servants may have for Patience; yea, for

1. All Maſters are not alike, ſome indeed, as you have heard, out of the forecited Scriptures, 1 *Pet.* 2. 18. *are good and gentle*, ſo as their Servants may ſay, *An Patrem an Dominum*, we cannot eaſily tell, whether we have a Maſter or a Father. Such an one was *Abraham*, in whoſe thoughts, it would ſeem, it was, if he had no Child of his own, to make his Servant his Heir, *Gen.* 15. 3. Yea, but other there are, that, as the ſame *Peter* ſpeaks, are froward, ill to pleaſe, ill to deal with, as I ſo merly ſaid. Maſters, that are Women rather than Men for Chiding, and Jews rather

than

than Chriſtians for Burdening: They care not how little a Servant has, and how much he does.

2. Some Maſters are not onely froward, but Injurious, wrong-doers, ſo as a Servant may do well, and yet ſuffer for it, as the Apoſtle puts the caſe, in that 1 *Pet.* 2. 20. *My Brethren, beſides the mocks and taunts that Drunken debauched Maſters have for their Religious profeſſing Servants, ſaying, as* Pharaoh *ſometimes, Ye are idle, Ye are idle, therefore ye ſay, let us go, and do Sacrifice to to the Lord,* Exod. 5.17. I ſay, beſides the wrong ſome Maſters do their Servants, as concerning the general Calling, they are injurious enough in order to the particular. Thus many Apprentices ſuffer oft for their Apprehenſiveneſs and Activeneſs; their ill-minded Maſters fearing they ſhould become Maſters of their Trade, and ſo in time hinder them, do in the mean time hinder ſuch Servants, and are angry, when they cannot hide the Myſtery from them. Alas, Parents not ſeldom make the Wolf Shepherd. Here is the Patience both of Parent and Child. This for Occaſion; I go on to ſpeak of Obligation, and

1. Let Servants themſelves Judge whe-

ther Perſons of low degree ſhould not have Patience, when Men of High, as they have heard, are to bear. The Servant of the Lord muſt not ſtrive, and ſhall a man's Servant? Shall this put up nothing? and that muſt ſo much? 2 *Tim.* 2. 24.

2. I may tell Servants, that as Low as they are, yet they are not hid. Profeſſing Servants as well as Maſters have many eyes upon them, ſo as they, as poor as they ſtand there, may adorn, or otherwiſe the Doctrine of God our Saviour, *Tit.* 2. 10.

3. Let Servants conſider, what their Calling calls to. Why! This Patience, as appears by that often referred to, 1 *Pet.* 2. 20. *cum* 21. *If when ye do well, and ſuffer for it, ye take it Patiently, this is acceptable with God, for even hereunto were ye Called:* what Servant but will grant, he ſhould follow his Calling? Yea, Servants, but there's two Callings, as I have been hinting; You are called to be Saints, as well as to be Servants; and your Calling to be Saints was, as Occaſion required, to be Sufferers, and Patient Sufferers.

4. I would mind Chriſtian Servants of the Lord Chriſt, for ſo alſo do's St. *Peter*, in

in that 21 verſe — *Chriſt*, ſayes he, *ſuffered for us, leaving an Example, that ye ſhould follow his ſteps, who, when he was reviled, reviled not again.* — Servants, whom would you make your Samplar, if not your Saviour? Yea, what do you ſay to the Legacy, that your dying Saviour left you?

Laſtly, I would tell Servants, before I part with them, that the Maſter in Heaven will reckon with injurious Earthly Maſters, *Col.* 3. *ult. cum* 4. 1. You may well be Patient, for God is Juſt, *Rom.* 12. 19. A Man, whoſe Cauſe a Great Man has undertaken, ſays, I need not to trouble my ſelf, ſuch an one will ſee me Righted. Much more may Servants, in caſe of wrongs, poſſeſs their Souls in Patience, for he that doth wrong, ſhall receive for the wrong, that he hath done; *and there is no reſpect of Perſons with God*, Eph. 6. 9. Let this ſuffice touching Order; I paſs on to *Age.*

The Apoſtle, in *Tit.* 2. 1, 2. Commends certain points of ſound Doctrine, and this among other, That the Aged men be *Sound in Patience*, and this is that point, which now I would commend, and in this Method.

1. I ſhall ſhew, what Uſe the Aged may have for Patience; and,

2. What Engagement there is to it: and by theſe two

*Motives* would hope to perſwade the Aged into a Care of Patience; and

1. By the Uſe they have for it.

Indeed great Uſe, and by reaſon of Themſelves and Others.

Themſelves firſt, will find Patience work. Yea, for length of dayes brings with it. Old dayes are evil dayes, *Eccl.* 12. 1. It cannot be denyed indeed, but that at that time of day it is better with ſome than others. *Moſes was an Hundred and Twenty years Old, when he dyed; his Eye was not dim, nor his Natural force abated,* Deut. 34. 7. In this Generation of ours, Perſons are gotten into their Graves betime, and few without the tedious Preface of great decays, and divers Infirmities. I mean, it's Ordinary to hear the Aged ſay, they cannot do as they have done; and to tell of Aches, pains --- Now, here is their Patience, to be content with their Condition, and though they groan, yet not to grumble.

2. While themſelves find Patience work,

Others

Others Contribute,

And both In neer Relation, and Out. And

1. In, and both Living and Dying. And

1. Living, that Prohibition in *Prov.* 23. 22. *Deſpiſe not thy Mother when ſhe is Old*, carries a tacile Accuſation along with it; how apt Children are to miſcarry towards aged Parents! Here now is the Patience of the Aged, To digeſt unkindneſſes, and not be overcome of evil.

2. Relations both living and dying exerciſe old folks Patience; for the long-liv'd are engag'd in many Funerals: ſome have liv'd to bury all their Children, and they, that, no doubt rejoyced, when a Man was born into the world, how would they lament his carrying out? *Job.* 1. 20. Here again, is the Patience of the Aged: Not to charge God fooliſhly, but ſubmit their Wills to his, and conſider that the Taker had been the Giver.

Thus for theſe in neer Relation.

2. As for thoſe Out.

Why, we know, what *Job* ſais, *Job* 30. 1 — *They, that are younger than I, have me in diriſion.* The waggiſh boys of *Bethel* mock'd the old Prophet, ſaying, *Bald-head, bald-head.* At this day how many

make themſelves merry with thoſe very things in the Aged, which in time will become their own, or they muſt die for it? Here now is the Patience of the Antient: Not to ſuffer themſelves to be diſcompoſed by Neglects, or Contempts, but quietly wait till Providence, that is undreſſing them, do bring them to bed.

This for the uſe the Aged have for Patience. Now follow, in the

2. Place, The Obligations there are to it, as

1. The Expectation, that is upon the Aged, according to that, in *Job* 32.7. *I ſaid, days ſhould ſpeak, and the multitude of years teach Wiſdome.* It is expected, and juſtly too, that they, that live long, ſhew ſomething worthy of their time. Oh, they, that have liv'd long amongſt Bibles, Sermons, Miniſters, Profeſſors; what manner of Perſons ſhould they be? and this were indeed to Live, and not barely to Be.

2. The Inclination that is in them: They had need, had they not? to look to Patience, that are prone to Pettiſhneſs. It is with old Folks, as with old Fewel, ſoon on Fire. The Infirmities of Old-age are many, and this Moroſity amongſt the reſt.

reſt. We uſe to ſay, Ach, Pain — makes them Angry; and ſo it will indeed, where no more than Nature is, where there is not Grace to Maſter Nature, and Grace in Exerciſe. Oh! then how ſhould old Diſciples look to Patience? and to all Patience, *Tit.* 2. 2.

3. And Laſtly, The Diſſolution, that is ſo neer them. *Senex quaſi ſeminex*, We ſay, Old Folks have one foot in the Grave. Young may die ſoon, Old cannot live long. Yea I may ſay, Old-age is a young Death. There's much of Death about Age, the Palate is almoſt dead as to Taſting, Stomach as to Digeſting, Eye to Seeing, Foot to Walking. Now this approacheth, gradual preſence of Death obliges to Patience upon two accounts. The

1. Is this,

The Aged have not long to Bear, and therefore may well Bear, *Jam.* 5. 8. It's but a while, a little while that an Antient Prophet ſhall be called Bald-head: that Aged *Job* ſhall be derided by Beardleſs Boys: that an Old Profeſſor ſhall be termed an Old Diſſembler, and the like. The 2. is this,

The Reward is at hand: I mean the great Reward in Heaven. I was ſaying be-